B'NAI B'RITH MAGAZINE

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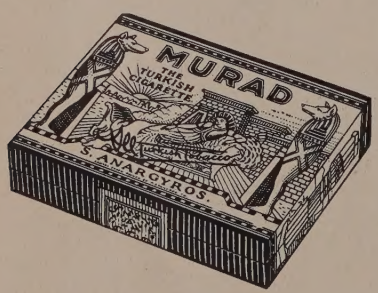
EMBARRASSING MOMENTS

When leisurely fishing you pull in a case of . . . instead of that large expected fish . . .

be nonchalant

LIGHT A MURAD

CELLOPHANE SEALED
TO RETAIN FRESHNESS



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B'NAI B'RITH MAGAZINE
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EDITORIAL COMMENT

Two News Items from Europe

THEY came in one day last month. One was from Vienna, seat of a culture long respected, home of cience and arts, one of the particular objects of the amented movement to make the world safe.

To this Vienna came Albert Einstein, known as the ost stupendous mind in the world. Not acclaimed did Einstein enter Vienna, but surreptitiously, like some unted man; for there were reports that anti-Semites ere massing to assault him. The time of his arrival was ot made publicly known; police assembled at the sta- ion to guard him. And, lest he be disturbed in his lec- ure, a limited number of invitations was issued only to ersons who could be trusted not to defame the reputed ulture of Vienna.

The other item was from Madrid in Spain. Spain has ot stood high among the vaunted cultures of European ations. Still remembered was the inquisition by which ews were burned, still remembered was the expulsion of he Jews. Nor was Spain among the special beneficiaries f those efforts by which the world was to be made safe; or Spain was not in the war.

In Madrid that day the constitutional assembly was meeting to establish the basic law for the new republic. From the distant centuries church and state had been one in Spain and the expulsion of the Jews was both a religious and governmental enterprise; for the edict was signed by the Spanish monarchs in the name of their Lord and Redeemer.

The constitutional assembly had most important business at hand that day. The ancient partnership of church and state was to be dissolved. The right of Jews even to live in Spain had stood denied since 1492, for the expulsion edict never had been recalled. Now Spain established by constitution "the liberty of conscience and the right to practice any religion compatible with public morals."

In effect, the edict against Jews stood repealed.

We call attention to these two news items as notes on the vagaries of civilization. In one day an advanced nation is seen giving evidence of slipping back into the night of medieval bigotry, while another nation, called backward, goes five hundred years forward in one leap.

The Lights in the Temple

THE Jewish religious situation in Russia is comparable to that which was in Palestine in the time of Antiochus Epiphanes whose name is handed down to history by the Jews whom he oppressed. Our Chanuka commemorates our victory over this monarch who attempted to displace Jehovah with Jupiter in the temple altar. Whoever was detected in Jewish worship was to be executed.

The candle lights we burn on Chanuka symbolize the temple lamp, in which there was found enough oil for eight days' burning when, after four years, the temple was cleansed again.

In Russia there has been no prohibition of Judaism in the synagogues. Judaism is to be destroyed by prohibiting its teachings to the young. Already a generation has grown up without Jewish teaching; synagogue services are assemblies of old men; rabbis are outcast.

In place of Judaism (and other religions) stands the new god of a mechanistic civilization. He is Tractor, Diesel Engine, Hydro-Electric Power. His ritual is the Five Year Plan.

There are no Maccabees in Russia where the Gepu quickly suppresses all rebels who arise against the new ideology. But American Jews returning from visits to Russia tell of secret religious schools where the fires of Judaism are kept burning for the young. After the day's work groups of the young repair to quiet places for ancient lessons.

This is reminiscent of the days of Antiochus Epiphanes when the Jews, prohibited from partaking in the services of Judaism, established synagogues in the caves. There is the poignant story that a group of Jews caught in secret worship perished rather than resist; for it was the Sabbath when one might not engage in any physical labor.

It is pleasant, at least, to fancy that history may yet record that after a long travail of Judaism in Russia there was an oil found to start the lamp burning brightly.

* * *

Break Down the Wall

WE are asked to speak for a most appealing movement. It has to do with deafened men and women. To them the voices of synagogues come only as stray words without meaning; the sacred song is only a vague sound.

They sit as before some high wall through which sound comes as a confused, distant hubbub. So not often do they come to the service at which they are only like guests at a feast of which they may not eat.

Not being visible, their affliction does not evoke the sympathy that is for those who do not see. Without complaint they bear their unhappy lot while their enfeebled hearing reaches for the comforting sound of a voice.

We appeal for them, knowing that there will be instant response in many a synagogue once their plight is made known.

We know of one temple that has broken down this wall of silence for its hard-of-hearing. A number of its pews are wired and upon application any one attending the service is provided with an ear-set through which the enlarged voices of the rabbi and the singers are transmitted.

So no one in this synagogue is like a stranger set apart by a wall. The deafened come to its services; they rejoice in the sermon and the music, delight that the synagogue is one public place where they are not encompassed by torturing silence.

We commend this aid for the deafened to the kindness of all congregations. Our appeal is inspired by Mrs. Sadie Jacobs Pelton of Chicago who has made this cause a personal dedication these two years past. She, as chairman of the Hearing Aids Committee of the Chicago Conference of Jewish Women and the Chicago Woman's Aid, sponsored it in her city until now eighty houses of worship and four theaters are equipped with aids for the deafened.

She has carried her appeal to the nation and we are happy to broadcast it in this way. Let the wall of silence be broken down in every synagogue where the hard-of-hearing reach in vain for intelligible voices.

* * *

A Litvak and the King of Siam

WHO comes to America with the King of Siam but his good friend, the Litvak, David Kaufman? It couldn't happen anywhere but in America and, perhaps, in the new Russia in which a proletarian society has rooted out all the ancient privileges of birth.

In America where social stratification has not yet occurred, the son of the Lithuanian peddler may come out of his humble place to be the nation's spokesman in the house of a king. Elsewhere, generally, such distinction is the perquisite only of those who are born to the right families.

So it fell that it was none other than David Kaufman, American minister to Siam, an immigrant from Lithuania, who accompanied the King Prajadhipok and his spouse, the Queen Rambai Barni to the United States.

The beginning of Mr. Kaufman's American career was not promising. Coming to America with his parents as a boy, he was settled in Tonawanda, Pa., a small community from which neither greatness nor grandeur may be expected to emerge. It is, as we hear, a typical American small town in which people live out their days in sweet content, seldom aspiring to the glories that lie beyond its borders.

So, it may be said, Mr. Kaufman's effulgence was hidden under a bushel and yet broke through with dazzling luster. He studied law. An able mind, a winning personality brought him success in Tonawanda, made him known beyond its boundaries, enlarged his name in the state.

He was, as far as we know, the first Jew to be appointed to a diplomatic post outside of Turkey which was one of the few lands in which Jewish diplomats were persona grata before the war. We have had three Jewish ministers to Turkey. David Kaufman was sent to Bolivia as minister and in that post he acquitted himself with such distinction that he was promoted even in a service that in past years has been given preference to the career men. He was sent to Siam.

What official honors were on David Kaufman when he returned to these shores escorting the king! The usual customs formalities were waived and he enjoyed all the diplomatic immunities that are provided. This is interesting because it suggests that under new immigration practices the door of America would have been shut against David Kaufman had he attempted to enter from Lithuania forty years later, unless he was within a very limited quota.

'es, Our Banners Fly

T is comforting to turn to the appreciation of a non-Jew, William Orton, professor of economics and so-ology at Smith College. In last month's *Harper's agazine* he writes on "The Challenge to Israel."

"There are yet alive in Israel powers and possibilities which the western world stands in sorest need," he ys.

What has Israel to give?

Orton lists three gifts:

"Theism, as I think, the only theism that is still pos-ble to Western man—a pragmatic theism in which the d is a way of life.

"Humanism . . . the keen sense of life in the con-ete, the keen concern for the day-to-day welfare of dinary men and women; a concern immeasurably keener an that of those beneficent governments which slaugh-r millions of them for their own good in the name of stract ideas and the precise interpretation of phrases.

"Social stamina . . . . Western society takes on more d more the aspect of a machine, held together by the ute pressures of necessity, drenched in the tears and ood of the humankind it ought to cherish and foster. ow much even of the palliatives that temper the fate of unfortunates does it not owe to the Jewish sense of ty, the Jewish concern for suffering men and women?"

In these Orton sees our destiny—and "a destiny aded is a doom," he says. These are our traditional nners and by these we must lead mankind to a more st and lovelier world.

It seems to us that the challenge is not so much to rael as to mankind. Will the western world accept our nners? Even at this moment a large section of the orld raises its hand against the Jew and contrives to ake anti-Semitism a policy of governments, and denies e worth of the Jew from whom it would take his man-od rights and spreads defamation of him as an indi-dual without ethical concepts.

* * *

hristmas and the Jew

'HRISTMAS comes but once a year, as they say, but still that is no reason for celebrating it in Jewish mes.

Jews who make holiday of Christmas like to rational-e . . . "Oh, its symbolism is so lovely. It's a chil-en's festival, a season of good will, and really has no ctarian meaning. It merely represents a beautiful eal."

But deeper in their consciousness is the desire to be e their neighbors. What will the neighbors think if no ristmas tree glitters in the window?

It seldom occurs to such Jews to be themselves, to ltivate the lovely treasures of their own inheritance, to quaint themselves with the glowing symbolism of which eir own religion is full.

They are like the man who was gone for years hunt-g a certain treasure. After a long wandering he re-rned empty-handed to his home.

His children came running to him.

"The treasure has been found. In our own field it was und."

Certain of our Jews like to fill their eyes with the glamor of Christmas candles but know nothing of Chanuka lights. They become effusive with the poetry of Christmas and are not aware of the poetry of Passover, or if they are aware, quite ignore it. They glow with the spiritual significance of a Christmas tree but the lofty spiritual meaning of Rosh Hashonah leaves them cold.

We have no quarrel with Christmas and respect the fine joy our neighbors derive from it, but even a non-Jew must wonder at a Jew celebrating the most sacred of non-Jewish holidays.

Last year a certain non-Jewish dealer in a community inhabited by numbers of Jews had Christmas trees on sale on his side-walk.

"One wouldn't think that you'd do so well with Christmas trees in this neighborhood," we ventured.

"Well," he replied, "that's what I can't understand either. Jews buy my largest Christmas trees."

* * *

Pig-Raising in Russia

WHAT energies have been spent by the Communists to destroy Judaism as well as other religions in Russia. . . They have hoped for a generation that would abhor the religious customs and practices of its Jewish fathers.

"These customs," they have taught, "are benighted, unworthy of this new civilization we are building. These practices are superstition."

Under such teaching a new generation grew up and was put to work at the task of building a Communist order. And some went into factories and others into a college of animal husbandry specializing in the raising of pigs.

"Henceforth," they announced at a convocation of students, "we shall devote our energies to pigs. In pigs is the meat of which we have so little in this land where we have been devoting ourselves so much to grain. We shall populate the land with pigs."

The Jewish students revolted in disgust. . . Pigs, indeed! . . . They should raise pigs! . . . . They who were Jews should have to do with pigs.

Their teachers argued. . . This abhorrence of pigs was one of the religious prejudices from which all young Jews are supposed to have been freed, they said. . . . The teachers were embarrassed. . . After all the years of anti-religious teaching, these young men still reviled pigs.

"No," said the young Jews, "we will have nothing to do with pigs. Rather than raise pigs we will quit school."

And, in fact, throughout Russia the pig-raising campaign has met with the active opposition of Jews, young Jews, who were supposed to have been educated away from *kashruth;* and some Jewish directors of collectives have threatened to resign rather than have to do with pigs. And such is the abhorrence of pigs that in some strictly Jewish farm territory, where pig-raising has been attempted, 97 per cent of the pigs have died in infancy.

The Communist leaders stand puzzled. . . After thirteen years of zealous trying they haven't made Jews over and the sense of Judaism persists even in the young whose education has been against religion from their infancy.

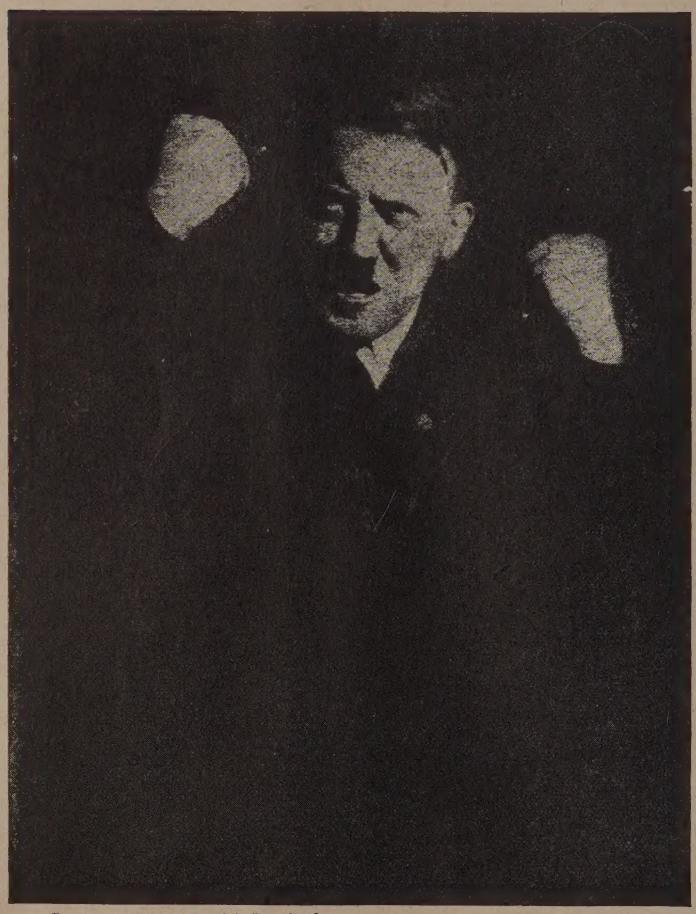
When Adolf Hitler Takes The Stump

By PIERRE VAN PAASSEN

ADOLF HITLER'S platform voice is a high-pitched, shrill falsetto. Most of the time when he is addressing a gathering he simply yells. After following him around on a speaking campaign in the Rhineland it became difficult for me to understand how human lungs could stand the strain of that screaming tempo unchanged for hours at a stretch, day in day out, without bursting. Hitler is boiling, it seems, from the moment he starts. Thereafter the seething process never wanes for a minute. He goes on to the bitter end in the selfsame, monotonous, sing - song whine.

Benito Mussolini, whom Hitler frequently invokes as his prototype, and with whom he therefore may be likened, perhaps, is also capable of considerable noise, it must be admitted. But the Duce is an artist, whatever else may be said of him. He has his voice under control like a consummate musician playing on a delicate and sensitive instrument. His very whispers are awe-inspiring. His thunder is overwhelming.

Hitler storms and rages. He is nearly always bitter. The only occasion I saw him in a gentle mood was at Coblentz when the Burgomaster handed him a huge, foaming stein of beer. At that, he pulled a wry grimace after he had taken a first gulp. The Duce knows how to smile. Hitler never smiles. He never has a good story to tell. He is dourly dogmatic, laying down the law from the moment he starts to speak until he sits down. He doesn't argue or plead. His speeches are an uninterrupted flow of dreary "Nazi" truism and emphatic dictation.



Courtesy, Toronto Jewish Standard

ADOLF HITLER

Mussolini knows that the most effective things are said in a simple style. Sometimes he quotes a few lines from Dante and then they are masterpieces of eloquent diction that send a thrill of delight through the hearts of his hearers, who may be wearing black shirts but who nevertheless possess the Latin's spontaneous response to beauty. I have heard Mussolini's voice grow softly plaintive with an almost lyrical note. Yet the next instant it was hoarse with suppressed scorn. In five minutes it had run the whole scale from rumbling basso to pure tenor. Adolph Hitler has one tone. It is a tuneless, harsh, monotonous, untutored voice spouting forth indiscriminately the hoariest verities and the weirdest irresponsible incoherence in the same high-pressure word-stream.

It certainly is not the contents of his speeches that hold Hitler's audiences in a state of fixed immobility. It is rather the extraordinary physical performance of a man simultaneously shouting, running, shaking his fists and stamping his feet.

Mussolini fascinates. Hitler stupefies. Hitler's fists are always clenched. The Duce's gestures are now relaxed and supple, the next tense and emphatic. Both men are in the habit of pounding the rostrum. But Herr Hitler's blows are as sustained as machine-gun fire and equally nerve-wrecking. If you are not looking at him you may think the racket he is making is that of a man with a wooden leg having a fit on a tin roof. Mussolini's blows come at the right

HITLER IS CANDIDATE

ADOLF HITLER has announced, in a speech at Braunschweig, that he intends to submit his name as the next candidate for the Presidency of the German Republic, according to the Berlin *Vorwaerts.—Editor.*

noment. They are expected. They ıave just the effect he wants them o have.

Mussolini has grace and at times a nassive calm. Hitler always talks ıs if somebody has just stepped on ıis pet corn. He is always acting as f he is violently angry and ready to live into the front rows of his hear-ers. The Duce knows how to step ıack at the right moment, now feign-ng indignation, now to let the im-ıort of a phrase make its way. Hit-er comes nearer and nearer until he ıalances on the very edge of the ribune and you want to rush for-ward to keep him from pitching on ıis nose. I always found that his violent gestures diverted attention rom what he was saying.

Goodness knows Mussolini can be stormy enough when he wants to. But it is a storm of imposing maj-esty. But a speech by Adolf Hitler nakes you think of a tornado. He umps from one subject to the other. At times there is in fact neither rhyme nor reason to his disserta-ions. The one moment he may be denouncing the Old Testament as the most insidious poison for the Ger-nan nation, and the next minute will ind him making long quotations rom the Hebrew Prophets and adapt-ng their sayings to the major poli-ies of the Nationalist-Socialist party. Yet his voice never vibrates with the prophets' dialect. Nor is it the me-lium by which men in the street alk to one another. He has neither ılan nor program of what he is going o say. He just starts off improvis-ng. The result is that the latter ıart of his speech is often in flagrant contradiction to the first. Reading a stenographic report of a Hitler speech will make you invariably wonder whether the same man actually said he things contained therein.

They call Adolf Hitler "The Drum-ner" in Germany. He glories in this ıppelation. But the title is derived rom a poem by Heinrich Heine, whom he detests: "Beat the Drum, ınd have no fear! Beat the Drum ınd wake up men! Beat with force ınd never cease! Awake!"

Herr Hitler's favorite subject is 'Capital," which he complacently livides into two main sections of his own invention: creative capital, and non-productive or "snatching" capi-al. *"Schaffendes und raffendes Ka-pital."* "Snatching" capital is, of course Jewish or international. In combating Jewish capital he cun-ningly employs the tumultuous old Marxist tactics of denunciation which were so effective in Bebel's days. This smattering of socialist phrase-ology has a familar ring in the ears of the German masses. The more democratic the district he speaks in the heavier is the dose of socialism he hands out. Among Junkers and Steel-Helmets the subject is never mentioned. Now, creative capital as I understood him to say, consists of the wealth brought into the world by the laboring classes and by the in-dustries of Germany. But when an industrial enterprise places its sur-plus in a bank where it is used for speculation of one kind or another, it becomes "snatching" capital, "which enables the Jewish bankers to live in ostentatious and vulgar luxury without doing a stroke of work." In the course of several weeks of campaigning I heard Herr Hitler propound this economic doc-trine for simpletons at least a dozen times. The most remarkable thing was that there was nobody to chal-lenge or contradict him. Perhaps the husky body-guards, armed with rubber sticks and revolvers, who were judiciously scattered through the audiences, had a discouraging effect on nascent opposition or sim-ple questioning. The mass of Hit-ler's hearers received "The Drum-mer's" tirades without so much as a murmur or a smile.

Only once did I witness an inter-ruption in the course of Herr Hit-ler's phenomenal campaign in the Rhineland, just prior to the Prussian plebiscite. It happened at Bonn. His teeth were chattering with the cold and his cheeks were flushed, for he had driven through a torrential rain-storm. When he appeared on the platform he was bespattered with mud from head to foot. With the water dripping in rivulets from his face and clothes, he made a dramatic entrance. He was greeted with a thunderous ovation. Motioning for silence, he began to speak at once. His subject was "War Guilt." Ger-many, he said, had been an innocent lamb led to the slaughter by inter-national finance. The reason for this was that its economic position had become the envy of the world. Noth-ing had seemed capable of arresting the Reich's forward-march to a posi-tion of undisputed hegemony in Europe.

As the "Nazi" chief developed this theme, he worked himself into a tow-ering rage. His eyes flashed fire and he bared his teeth. He pounded the desk before him. He stamped his feet. He rushed from the one end of the platform to the other, howling at the top of his voice. The audience sat spell-bound. "Who urged the Allied Powers to crush Germany?" he yelled. "Who decreed our humil-iation? Who stole our merchant fleet? Who ordered the slaughter of two millions of our bravest boys? Who enslaved German industry? Who divided the fair German land between Czechs, Pollacks and French-men?" As nobody seemed to know the answer, Herr Hitler supplied it himself. "The Jews are our ene-mies!" he bellowed. "The Jews plunged Germany into utter misery! The Jews! *Die Juden!"* The word rang through the hall like a pistol shot.

"Und die Radfaehrer!" (And the bicycle riders!) spoke up a small penetrating voice at the back of the hall.

In a flash five thousand pairs of eyes turned in the interrupter's di-rection. The stalwart young body-guards moved over glowering at the man who had dared to interrupt the Big Chief. Here was something that was tantamount to sacrilege. The incredible had occurred. Somebody had presumed to heckle the infallible oracle. The audience sat dumb-founded. You could have heard a pin drop. Hitler himself seemed shaken by the incident. Some mo-ments passed before he recovered his wits.

"Warum die Radfaehrer?" (Why the bicycle riders?) roared Hitler.

"Warum die Juden?" (Why the Jews?) came back the same quiet voice.

The speaker was seen to be a meek little man, wearing glasses. Looking straight at Herr Hitler, he had an-swered amid the tense silence of the audience. As he said *"Warum die Juden?"* he shrugged his shoulders slightly and held out his hands in a gesture which people in northern countries believe exclusively Semitic. For a second thereafter the audience sat in silent astonishment. Hitler looked uneasy. He was obviously taken aback. Then somebody gig-gled. Presently others joined. Be-fore long the whole hall was shaking with roars of laughter. Some portly Rhinelanders had tears in their eyes and almost fell off their chairs as they shook with merriment. In vain did the steel-hatted bodyguards clamor for order. *"Ruhe, Ruhe!"* Three or four times Hitler tried to resume his speech. He did not get very far. Every time the laughter broke out with renewed force. In the end order was restored. But the spell of "The Drummer's" oratory was broken. In vain did he attempt to take a new line by dishing up an-other favorite theory of his, viz., that the Moscow Comintern and Wall Street are secretly in cahoots to wreck the present economic world system. He did not succeed in re-capturing attention. The quixotic question, *"Warum die Juden?"* the sober way in which it had been asked, still tickled the imagination of the crowd. The hilarity would break out again and again, spontaneously and with contagious effect. The menace of rubber sticks had no effect at all. The meeting was a complete failure.

I observed that Herr Hitler at mass meetings that followed in other towns

took an entirely different cue when denouncing "the international Jewish conspiracy." He took good care not to fall into the error of posing questions. Instead of asking his audiences at Mannheim and Coblentz who had contrived to wreck the Reich, he simply named "the authors of Germany's woes" with all the grotesque gestures and flapdoodle he is capable of. From that incident in Bonn, I should add, dates the order to the Hitlerite guard not to permit "the least flicker of opposition or questioning" in public meetings addressed by the Drummer-in-Chief.

The amazing thing about Hitler's speeches which struck me time and again was their utter incoherence. One wonders how reasoning and reasonable human beings, like the Germans, put up with them. Sometimes he was downright ridiculous. In Mannheim where there had just been a serious railway accident, I heard him tell an open-air meeting that the failure of the authorities to find the cause of the mishap must be traced to the Jews, who, so he affirmed, wanted to shield somebody. All the calamities in the world from the economic depression to the civil wars in China, and the price of pretzels, he attributed to the Jews and he did it without batting an eyelash.

It is true that he did not hold them responsible for the bad weather we were having. But he came very near it when he told a gathering of farmers near Barmen to watch out that no Jews got into their fields to cast mysterious cabalistic spells over their crops.

What I do not understand, as that gentle spirit and great German, L. Quidde, once observed, is a man who excludes himself from the company of decent people by declaring himself an anti-Semite, a Jew-hater, and adopting tactics that are those of scoundrels and criminals. I cannot understand men like Hitler who denounce the Jews as vultures and parasites when the Jews have unquestionably played an important role in establishing Germany in the forefront of the "Kulturvoelker." I can not understand men calling themselves civilized who say outright, as I heard Hitler do more than once, that Jews, human beings, brothers, may be beaten down with impunity any moment the chance presents itself. I would prefer not to know such a man. Because I do not understand I have wanted to speak to Herr Adolf Hitler as man to man. I have asked his deputies and lieutenants for "an audience" a score of times, in the middle of the night, at dawn, any time. I never succeeded. Invariably the answer came: "Herr Hitler charges one thousand dollars for an interview." I never saw that much money in my life, let alone possess it.

Anti-Semitism is not a pleasant thing to watch anywhere. But in France we have at least come to a point where a man like Hitler, fulminating idiotic pomposities and fairly frothing at the mouth at the mere mention of the word "Jew," would be laughed out of school in a minute. The seriousness about Hitler's reiterated calumnies is that millions in Germany swallow them without tasting. There is, to my knowledge, not a single book in Germany by an authoritative thinker, which challenges the man's insane preachments on the Jews. To be sure there is no end of articles on the subject of Hitler and his doings in the Jewish press. But it is astonishing how little non-Jews have cared to combat the man's slanderous poison. Sometimes it seems to me that Hitler has cowed everybody, including the great, free spirits of the German Fatherland, who have never failed humanity in the past when an injustice was being perpetrated. There is as yet no sign on the horizon of a German Zola or a German Clemenceau to take up the cudgels for German Jewry with conviction and determination. Hitler is allowed to go his way undisturbed, repeating the ancient blood-libel at every meeting; insulting scientists of the calibre of Einstein and Freud, often in the most abject and scurrilous terms; accusing the Jews of Germany of having stabbed the late Imperial army in the back; charging that the late Lord Melchett, Lord Reading and Sir Herbert Samuel are out to wreck the economic life of Britain in revenge for England's non-fulfilment of pledges anent Palestine, and so on. For the man's stock-in-trade is inexhaustible.

It may be argued, and with considerable warrant, that an individual like Hitler really deserves nothing but silence. This would indeed be the wisest course to adopt were it not that he is gaining recruits by the tens of thousands. It is a grave error to imagine that Hitlerism has been on the wane since the recent Prussian plebiscite. The contrary is true. Responsible men in all walks of life in Germany are agreed that the battle with Hitlerism is still to be fought. The Communist Party is confident that Hitler will take the plunge this coming winter. Once he starts the ball rolling the Moscow-trained experts in civil war and the tacticians of insurrection are confident that they will be capable of swinging the affair in the direction of a dictatorship of the proletariat. None is so anxious for a Hitler victory as the Communist chiefs.

It is rather difficult on the other hand to discover Herr Hitler's exact plans. At mass meetings he freely predicts an armed insurrection; disfranchisement of the Jews, if not expulsion; division of their goods among his followers; a Fascist dictatorship and a prompt tearing-up of the Young Plan and the Versailles Treaty. But before the State Court at Leipzig, where he figured as a witness, he meekly declared that he would try and reach his objective by peaceful and constitutional means, that once he had gained power he would negotiate with France about treaty revision, and that so far as the Jews were concerned, he would proceed "with moderation in the interests of Germany." To which of the two statements must one give credence? The man has never been nailed down to an interview, for the reason to which I alluded. The London *Express* once offered the thousand dollars asked, but Hitler did not keep the bargain.

Misery is a bad counsellor. It knows no law. It cannot be denied that ever more Germans are coming to look upon Hitler as the Great Magician, who can when he wills change destitution to prosperity. By dint of shouting in their ears that the hour of salvation is nigh, tens of thousands are joining the Nazi ranks in a spirit of lassitude. "We cannot be worse off than we are," they seem to say. "Let us take a chance with this man, fantastic though his plans may appear. Come what may!"

The *"Voelkische Beobachter,"* the journal edited by Herr Hitler in Munich, stated the day after the brutal attack on Jewish worshippers in Berlin on Rosh Hashonah, that such incidents are inevitable. Inevitable, surely, after Hitler himself had been poisoning the minds with a passion worthy of a better cause. Every other paper expected repetitions. No man who knows the intellectual and moral greatness of the German people will hold that people responsible for the anti-Jewish excesses of recent days. We recall the words of Goethe—repudiating all national and racial hatreds and preserving the calmness of his soul on those heights "where we feel the happiness and misfortunes of others as our own."

Repetitions, they say? May the children of Goethe and Schiller be saved from that unspeakable shame!

The Synagogue Answers Its Critics

By RABBI DAVID de SOLA POOL

WINTER is nearly upon us. A multitude of agencies and interests clamor for our attention. Among the throng, the quiet voice of the Synagogue is heard. Let us heed its call. "But," ome reply, "we can not give ime, thought, means and service o everything. Do we not in these ays get through other agencies — ie press, literature, drama, radio, elfare societies, Jewish institutions nd organizations—all that the Syn- gogue offers, and more?" The Syn- gogue answers: "In our man-cen- ered society going its strenuous, ealistic way as if religion does not natter, I have unique, indispensable unctions." To which the challeng- ng reply is given: "The stream of fe no longer rises in Church and ynagogue; nay, it flows past them, eaving them in still backwaters. A an's real interests and idealism are xpressed through secular channels. ven in Jewish life, significant move- ients and activities are conducted ndependently of the Synagogue. Vhat, then, is the need or justifica- on of the Synagogue's claim on s?" Let the Synagogue give answer.

"The stream of life flows past the ynagogue." Guiding our bark along at stream, peering through uncer- in and confusing lights, every uscle taut, every faculty tense, very sense alert, buffeting cross inds, breasting swirling currents, ow can we give ourselves to that ontemplative aspiration which is ie essence of prayer, unless we raw aside for the nonce into shel- ered water? The Synagogue offers ie Jew a quiet haven wherein he ay relax from life's tension and un- urden his soul. Withdrawing into s calm, we may take our bearings n the light of the day or endless me, and ponder on our course, hence we come, whither we are oing. There in the sacred fane we ay think and feel our way out of ie bewildering perplexities of life's ombat, with our minds and hearts eed for a while from economic ompetition's violent whip, from vo- ational pressure, from the clamor of orkshop and warehouse, the wear f pleasure and pastime, the comedy nd tragedy of the passing show. here in musing aspiration we may nravel the knots in our heartstrings, oan with eternal purpose the gap between the oblivions of birth and death, and slake our thirst for im- mortality. There we may attain a serenity of understanding that gives beauty to life and peace to the spirit, come weal, come woe, come life, come death. In a world strident with clamorous, ruthless pushing and pounding, the Synagogue is the need- ed haven of peace where one may hear the whisper of the soul, the still small voice of God.

Who would go on restlessly, in- satiably, working, struggling, plung- ing onwards without such pauses in gentler mood? Who need live thus when the Synagogue gives a soothing rhythm to life? Let there be six days of intense, wholehearted work. That also is part of Sinai's command. But when the seventh day comes, then slacken the pace, stop the deaf- ening beating of those engines of activity, rest your too rapidly aging body, solace your overwrought nerves, nourish your pallid, hunger- ing spirit with the peace and uplift of the Sabbath. None of the divine commands has clearer human sanc- tion, none of our human needs has sweeter divine blessing than has the Sabbath balm which home and Syn- agogue provide for our toil-bruised spirit.

Verily, as we struggle in the stream of life, our weary spirit has no greater need than of the beauty, security, peace, and re-creation which await us in the haven of the Synagogue.

"A man's real interests and idealism are expressed through secular chan- nels." Time was when Cathedral and Synagogue atop their eminences dom- inated the physical town and its life. It is no unmeaning symbol of our days that from office windows in towering buildings devoted to busi- ness and every form of productive human activity, the lowliest worker looks down upon the highest aspir- ings of Church or Synagogue. Yet a complete life can not be lived wholly outside these temples of the human spirit. Indeed, if one would understand the depths of meaning of one's daily round, and interpret his relations to his fellow men in the light of ideals which transcend the day, and if one would look with the eyes of the heart as well as the mind upon life's motley of glow and gloom, one must give heed to the age-old wisdom of inspiration to be heard in houses of worship.

Our machine-made civilization, re- leasing a sudden expansion and dif- fusion of living, besets us with prob- lems which indeed seem to be new. But though new in aspect, they are in their essence as old as mankind. In successive generations through millenia, our lawgivers, priests, prophets, and rabbis faced these same problems in each of their "new" generations, for human nature does not essentially change. Give ear to the voice of Bible and Syn- agogue, and you will hear the death- less message of the ancient yet ever new word of God on our insistent modern problems—poverty and rich- es, unemployment and waste, corrup- tion and idealism, wavering moral- ity, relations between man and so- ciety, between the generations, be- tween creeds and between peoples.

Not with the vocabulary of tech- nical expertness does the Synagogue speak on these problems of sociol- ogy, ethics, politics, psychology, eco- nomics or international relations. But it does, and it must, give voice to Judaism's penetrating revelation of the eternal truths which underly all these human strivings. The Syn- agogue can speak the authentic word of divine validity for all who would pass beyond mud flats and shallows of experience in order to plumb life's pregnant depths or soar into its com- manding heights.

"Even in Jewish life significant movements and activities are conducted independently of the Synagogue." Yes, but outside the Synagogue Jew- ish loyalty and Jewish life are ex- pressed partially in racial, social, philanthropic, cultural or national- istic terms. Many in our inchoate community live as if birth from Jew- ish parents or membership in a Jew- ish burial society, union, lodge or club were a sufficient warrant of their Jewish loyalty. Some, reacting to the pricks of anti-Semitism, satisfy their Jewish feelings through living in a not altogether voluntarily im- posed ghetto, and, by exclusion, asso- ciating only with Jews. Others, see- ing their Jewish duty in more help- ful light, identify themselves as Jews by responding to the cry of Jewish distress. Still others respond to their Jewish urge by a cerebral interest in a literary or an artistic Jewish cul-

(*Continued on page 95*)

ARTHUR SCHNITZLER: MAN OF GENI

By ISAAC GOLDBERG

WHEN, almost twenty-five years ago, I entered college, my portfolio of prejudices included two that bulged out quite prominently: all Frenchmen wrote a clear, logical prose, and no German did. And then, among the shattering discoveries that so healthily unsettled me—Shaw, Ibsen, Wagner, Gilbert and Sullivan — I came upon two great Germans: Friedrich Nietzsche and Arthur Schnitzler. It was difficult to believe my eyes and ears. Here was German written as if it were French; no long, dangling sentences and distressing involutions of thought and expression, but a clarity of style that was the very mirror of the limpid thought behind it. This was, in its way, enchantment. Granville Barker was not to make his English translation of "Anatol" until 1911; it would be three more years before "Liebelei" would be put into our tongue. It was in 1908 that Mencken issued his monograph on Nietzsche, the much-maligned and little understood. To a high-school student brought up on several years of academic German this was a revolution. Schnitzler especially became thereafter for me a powerful literary influence. I should not be surprised if a little essay of mine, written almost twenty years ago for an obscure Jewish-American weekly, were one of the first journalistic studies of Schnitzler to appear in this country.

Ascribes Self-Division of Nature to Jewish Heritage

It was not only his clear diction that fascinated me; it was his skill in depicting the subtleties of situation and personality. He was, like his father before him, a physician; to his writing he brought the trained observation of the physician and the objectivity of the man of science. There is a passage somewhere in his "Weg in das Freie" where he ascribes to his Jewish heritage that self-division of nature which seems to haunt him — the brooding which veils so much of what he has written in a mist of tender melancholy.

That self-division was evident, as I recall it, in the very first production of his to be printed. In "Anatol" (1893) Schnitzler is not only the unquestioning *bon vivant* of the title; he is also Max, the man who must understand the experiences through which an Anatol is content to move without understanding. So, it would seem, from the beginning Arthur Schnitzler was a poet in the clinic of life. And sometimes, though it looks like forcing a metaphor, he was the clinician in the poetry of life. I doubt that many Americans are familiar with his novel, "Sterben." It does not make pleasant reading. It is the powerful analysis of a man doomed to die of an incurable disease, and of the love that must die before him. If this had been written more conventionally, more melodramatically, it might be easier to bear. The very absence of any desire to produce easy effects makes the study so much the more potent.

Artist of Life and Death and Death-in-Life

Schnitzler is one of the few modern writers who manages to create mood and atmosphere without sacrificing to a disintegrating impressionism. To remain calm and objective, and at the same time to keep one's work in a shimmering twilight of subtlety, is a rare feat that is not easily matched by the most skillful of contemporary authors.

Schnitzler is the artist of life and death, of life-in-death, of death-in-life. He has the benign humor of those whose writings and whose lives leave a rich residue of melancholy. Student of interplay of human passions, he gave his closest attention to love, which for the poet is at once life and death. Of love he has written one of the tenderest and one of the noblest definitions that I know: "To be in the world for the sake of another." That is as simple, as clear, as fundamental, as the style of the man himself.

I admire him most in his briefer writings. It is his short tales and his one-act plays that, in my opinion, best reveal him. His novels do not, somehow, achieve the perfection of organization that we demand of masterpieces. Nor do such full-length plays as "Professor Bernhardi," however lofty the motives that inspired it and however effectively it served the cause in which it was written. By that same token, Arthur Schnitzler the writer is more inclusive than Arthur Schnitzler the Jew, though to both categories of his life he brought the same sterling integrity.

Schnitzler, the Jew of Vienna; Freud, another Jew of Vienna. . . . Between them they charted new regions of the human psyche. Schnitzler was a physician of the body, but physician too of that elusive entity that we call the soul. To both he brought healing because he understood their fundamental unity, and dwelt, by preference and perhaps by fiat of his nature, in that twilight borderland where they achieve their subtle blending.

Deep Feeling for Humanity Permeates Schnitzler's Work

Permeating all his work is a deep feeling for humanity; his sympathy is enriched with dignity, and that dignity is companioned — as it is rarely companioned — by grace and tact. If he had the doctor's passivity before pain and the skeptic's cynicism in the face of human foibles, he had, too, a warmth that is felt behind the skill of his prose even as the smile is visible behind the furrowed brow of the investigator.

He died as simply as he had lived; it was characteristic of him that he forbade, by his will, a pompous funeral, preferring that the needless expense thus incurred go to charity. In the end, as in the beginning, he was "in the world for the sake of another."

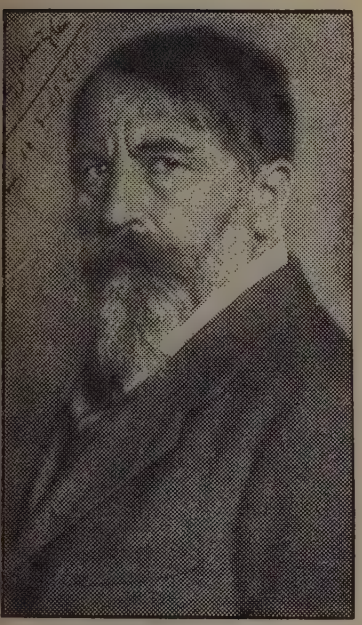
A Schnitzler House

OTTO P. SCHINNERER, writing in the November 11 issue of the NATION, on "Schnitzler: A Man Who Loved Life," suggests that "some generous benefactor could do a valuable service, not only for the memory of Schnitzler, but for mankind, by providing a sum of money sufficient to purchase and endow the home and its collections as a permanent Schnitzler House."

He is referring to the former home of the great Viennese author, which contains "vast quantities of unpublished material." According to Mr. Schinnerer, Arthur Schnitzler took such great pains to preserve the records of his life, in the form of literary fragments, letters, plans, and a diary which is not to be published for fifty years, that "they will form one of the fullest documentations of a writer's life we have had."—Editor.

An Interview And Appreciation

By DAVID EWEN



ARTHUR SCHNITZLER.

IN the modern literary world, few names stand out so significantly as that of Arthur Schnitzler. A novelist who brought wisdom, a tremendous breadth and scope, a psychological penetration ithin his pages; a short-story writ- of exquisite subtlety and delicacy; playwright who infused breaths of fe into the nostrils of each of his haracters — Arthur Schnitzler was a artist to the tips of his fingers, an tist who was easily one of the outanding men of genius of our time. f course, no one can hope to proph- y which of our contemporary lit- ary works will struggle their way to immortality; such prophecy has ore than once proved to be dis- eartening inaccurate. Yet, if any our modern literary achievements e destined to attain permanency, ere is little doubt among any of our itics that at least a few of Schnitz- r's unforgetable tales will be num- ered among them. Perhaps it will e the wistful and tender sadness of *he Lonely Way* — one of the great ays of our age; perhaps it will be s remarkable psychological studies of men and women—*Bertha Garlan, Fraulein Else, Therese* — characters which are so vividly etched that they seem to be among us; perhaps, it will be his short stories—exquisite moods, each one of them. But certainly works such as these cannot pass into oblivion! They have the permanency of all great things—that permanency which defies time and customs, a permanency which makes these works as immortal as the art they have so enriched.

Jews may well be proud of Arthur Schnitzler—and proud, not only because he was a man of genius (for that, certainly, is no novelty!) but also because he was one of those very rare souls who did not sell their birthright for a bowl of pottage. Born a Jew, Schnitzler — unlike so many other geniuses—lived as a Jew throughout his entire life. Very few, indeed, are the great Jewish artists who have not immersed themselves so deeply in their art as to forget their race and heritage. Arthur Schnitzler not only did not forget his race, he was not only a Jew in heart and in soul throughout his career, but he also enlisted, time and again, his gifted pen for Jewish causes. When he felt the stings of anti-Semitism levelled against the Jew, he wrote *Prof. Bernhardi*—a supremely vitriolic play about anti-Semitism among physicians. In the *Open Road*, he discussed the many problems facing the Jew with that clarity, wisdom, and penetration which we had long before begun to associate with his writings. And the number of articles on Jewish questions which he produced is incalculable. Never was he too busy with his other literary achievements to forget or slight his race when it needed his help.

Arthur Schnitzler — who died in his sixty-ninth year—was the son of Johann Schnitzler, a world-famous laryngologist. It seemed, therefore, that Arthur was destined from his birth to be a physician — to carry the name of Schnitzler to still greater heights in the medical field. As a youth Arthur showed himself to be so adept in scientific studies that it seemed apparent that such a son would easily bring honor to the name he bore. He went through his medical studies with ease and rapidity. The professors at the university were extolling his name. He was destined, they prophesied, for a great medical career.

It was at the university that Arthur Schnitzler first was vividly brought to realize that he was a Jew—and what such a responsibility meant. But permit Arthur Schnitzler to speak to you himself, just as he spoke to me when I visited him. "When I was a student at the university, here in Vienna, a few of the more charitable students banded themselves together into a sort of philanthropic society. Our mission was to give charity to needy students. Of course, we could not afford to give very much, but we knew that even a meager few shillings were better than nothing and might spell the difference, to many a student, between living and starvation. It was not very long before discrimination set in. When a student pleaded for financial help—and if his name was unmistakably Jewish — he was immediately, and subtly, removed from all consideration. Quite naturally, such dis-

LAST INTERVIEW

ARTHUR SCHNITZLER, great novelist and playwright of Austria, whose books are known and loved by cultured people all over the world, died of a stroke at his home on October 21. One of the last interviews for publication he granted before his death, if not the very last, was granted to David Ewen, Jewish journalist from New York, who visited him in Vienna last summer. The fruits of that interview are presented herewith.

On the opposite page is a critical appreciation of the work of Schnitzler by Isaac Goldberg, well-known critic and author of "The Man Mencken," "Havelock Ellis," "The Theatre of George Jean Nathan," and many other books of literary and artistic interest.

Arthur Schnitzler was buried in Vienna after a short and simple Jewish service, in accordance with his instructions for a pauper's funeral. The money thus saved was, according to his direction, distributed among hospitals.

crimination struck me forcibly, and I fought bitterly against this unfair treatment which Jewish students received. But it was a hopeless fight, as I soon enough realized, and before long I was forced to resign from the society. That incident made a profound impression upon me. It was my first realization that the Jew was confronted with problems uniquely his own—and that the problems of the Jew were likewise my own problems."

When Schnitzler graduated from the university — and he graduated with the highest of honors!—he entered his father's clinic in order to receive his final medical education under the mature guidance of his father. He profited much from his father's instructions, and before long he was prepared to set out himself on a medical career. For a few years he travelled through Germany, England, and France to study medical conditions in those countries, and also to lecture frequently. It was not long before he came into his own, before he attained a fame and prestige which dangerously rivalled that of his father. Everywhere he was soon recognized as the foremost specialist of laryngology of his time —having succeeded, even, in writing a very learned paper on the *Nervous Diseases of the Voice*—and as the fitting successor to his great father. Everyone was now comfortably assured that the young doctor was headed straight towards greatness. The future, it seemed now certain, belonged to him.

But his contemporaries had reckoned without him. In his fortieth year, Schnitzler (with triumph ringing in his ears, and fame and success at his right hand) suddenly did the mad thing. He announced that he was forever through with medicine and that he would definitely give himself up to literature. Who can hope to explain how such things happen? Something had been long hidden in Schnitzler's heart, and at last it was crying for life, for expression, for the sunlight. And Schnitzler heeded the call meekly and bravely. And so, in the face of his bewildered friends and relatives — some of whom thought he had gone mad, and others of whom were confident that this was only an ephemeral whim — Schnitzler hid himself from society for a full year. And he wrote his first play, *Das Maerchen*. And then the great physician exchanged his laurels and became now the great literary figure. Who will doubt that he had exchanged wisely?

"Many of my friends," Dr. Schnitzler told me, in speaking about this incident, "still feel that I am a finer doctor than a literary man, and really have greater confidence in my treatments than in my novels and plays." Perhaps. Yet when we read those pathetic, beautiful tales about women, which he has fashioned for us with such a tender hand, we may regret the passing of the great physician but we hail the arrival of a still greater literary figure. Medicine has other celebrated laryngologists, but literature has only one Arthur Schnitzler.

As Arthur Schnitzler and I were ramblingly discussing matters of literary and religious interest, I had the enviable opportunity of studying the great man at close range. We were sitting on the comfortably soft couch in his charming study. The walls were covered with books. One of these bookcases, modestly covered by a velvet curtain, contained Arthur Schnitzler's works in all translated languages. The one window of the room looked out upon a luxuriously fertile garden where, during the spring, summer, and early autumn Dr. Schnitzler did all of his writing. It was rapidly becoming dusk, and the room—as we were talking—was becoming suffused with a serene, mellow darkness. Schnitzler did not trouble putting on the light. He was buried in the softness of his couch—talking.

From so close a range I could clearly see that in spirit and in flesh Arthur Schnitzler was an old man. True, many another man at his age still feels energetic and full of life. Just recently, Sir Georg Henschel — who is already eighty years old — came to America from England to guest-conduct the Boston Symphony Orchestra. But a man is as old as he feels, and Arthur Schnitzler then felt aged, indeed! The deep wrinkles of his face, the grayness of his beard and hair, the heavy bags under his eyes, his stooped back, his heavy gait, and his tired look all testified that his nearly seventy years weighed heavily upon him.

And yet, although Schnitzler felt his age very keenly, the realization brought him no pain or regret. He looked upon his old age, and the coming of death, with a philosophical stoicism which was as refreshing as it was beautiful. "Younger men than I have been known to die," he said to me softly and peacefully — and I could clearly see that the contemplation of death held no terror for him. "I have worked hard during my life, and when the time comes, I am ready to go. Of cours as long as life is spared me, the will be more and more work for m to do. I am at the very present m ment at work upon three books an should they be fated to reach con pletion, I shall begin work on othe books. However, I am always read to drop my pen because I know th I have worked wisely and well du ing a lifetime. My conscience, a least, is clear in that direction."

Schnitzler lived in the outskirts o Vienna — in a luxurious villa o Sternwarterstrasse—which peeps o upon the glorious nearby Vienn woods. Here he used to stay th greater part of his time, workin with an industry astonishing for man so old and so famous. In th back of his home there extends a tre mendous garden—a *Wiener-Wald* i miniature — in which Schnitzler, o pleasant days, did his literary work Winter and unfavorable weathe found him in his study, on the sec ond floor of his home, almost alway alone. For when Schnitzler wa deep in work upon a new book h never permitted anyone to disturb him during working hours. His foo was served in his study, and no even his family was permitted to in terrupt him for any reason.

He was a very careful, slow liter ary worker. Although he invariably worked upon two or three books a one time, each book received th most minute and scrupulous atten tion. Every page of his was revise dozens of times, and when a book was at last completed it was pu aside for six months or a year, afte which it underwent another minut and careful revision. It took a overwhelming amount of effort, pai and work to create any part of Schnitzler story. That is why, per haps, each of his works—even hi earliest ones—are such cameos of ar tistic perfection.

From where did Schnitzler get hi literary material? The slightes scene, the most minute episode wa sufficient to inflame his vivid imagi nation into a mighty and uncon trollable conflagration. A nude gir running through some wild growt on the outskirts of Vienna, brough innumerable little questions t Schnitzler's alert mind. The answe to those questions was *Fraulein Else* Another out-of-the-way episode — chance remark by an acquaintanc at a cafe—made possible his *Non But the Brave*. And so, any littl happening was possible material fo a complex novel. And his notebook and files were overcrowded wit such little incidents! Who can te how these unimportant episode would have been translated int classics under Schnitzler's touch ha life been granted him for a few mor years?

Et Tu, Germany!

Special Report of the "Central Verein" in Germany Shows How Jews Are Discriminated Against in Employment

By Dr. EVA REICHMANN-JUNGMANN

THE "Central Verein" has devoted the greater part of its efforts in the past several years to combat an evil which seems to assume even greater proportions as time goes on—the discrimination against Jews in employment. Particularly, and we might add unfortunately, in the last few years has the need to render assistance in this field of our endeavor continuously increased. What we mean by "discrimination against employing Jews" is the refusal to employ Jews in office positions or even as laborers primarily for the reason that they confessed to Jewish faith. The present critical economic situation and active anti-Semitic propaganda are the chief factors for the continuous increase of the number of such employers. Another contributing cause is the numerical increase of workers in the German trades; this is said to affect German industry in general, and the Jewish problem in particular. Since racial prejudice has become the favorite pastime it has been largely adopted in the selection of employees, and with an especially fatal effect against the Jews.

Three distinct lines of conduct mark the attitude of employers in the problem of discrimination. The following classifications are equally applicable to the Jewish employer and the non-Jewish. Sad to relate, Jewish factories and industries subject Jewish applications for employment to the same special treatment as their non-Jewish competitors, and maintain the same percentage, too. The listing of the three groups follows:

1. Business establishments which refuse to employ "on principle" and for "conscientious reasons," and openly admit and concede an anti-Semitic "attitude." These cases, however, are rare.

2. Firms which, in practice, give obvious preference to non-Jewish employees, but officially deny discriminations.

3. Concerns which admit their preference for non-Jewish employees, justifying themselves, however, with the pretense that they are not barring Jews because of their faith, but on account of qualifications, talent, etc.

In the first instance, it is only on the rarest of occasions that we are able to be of any service. To be sure, we always attempt it as a matter of policy, but as a rule with no success.

The cases falling under category No. 2 are of the utmost importance. They constitute the largest percentage of cases received for investigation. In many of the firms thus investigated the following situation was revealed: The general management denies special treatment towards the Jews, but leaves the respective department heads free to exclude Jews from their employ at their own will. Nor is it an unusual or exceptional occurrence in this type of case that the personnel-politics, or policy, of the subordinates is in direct conflict with the views on this problem of their employers, themselves Jews. Thus it not infrequently happens Jewish or liberal non-Jewish heads of concerns are unaware of the practice of discrimination on the part of their subordinates. Another major difficulty in just such cases lies in the fact that often a very negligible number of Jews is employed in such factories. Should a real or fancied discrimination against Jews come up for investigation, the officials would at once point to these Jews in their employ, thus seeking to free themselves of the accusation of unfair discrimination. These types of Jewish employees have come to be known as "Advertisement Jews." And, unfortunately, as a rule it is these very Jewish employees who will resist every attempt on our part to intervene or influence favorably the management for their coreligionists-colleagues' cause. They justify their despicable attitude on the ground that the opening up of this question may jeopardize their own positions. There also exists, as we have been able to establish in a 100% Jewish concern, an officially sanctioned system whereby Jewish employees are taken on a percentage basis. The "Central Verein" sought an interview with the owners, who are renowned Jews and who evinced much interest in our presentation of the facts. They informed us that their factories could not possibly tolerate more than 10% Jews in their employ; otherwise their factories would have to be shut down on the high holidays.

DR. EVA REICHMANN-JUNGMANN is in charge of the culture division of the Central Union of German Citizens of the Jewish Faith, in Berlin. Under this division there comes the scientific observation of the problem of anti-Semitism in so far as it affects spiritual and cultural relationships. Her special studies embrace the sociological structure of German Jewry and the sociological treatment of the Jewish problem. She studied economics and particularly sociology in Breslau, Berlin, Munich, and Heidelberg, and obtained her doctor's degree at the last-named university in the faculty of philosophy.

Dr. Reichmann-Jungmann.

The cases falling under group No. 3 are peculiar. Here again division is possible, for three different arguments are advanced to justify the non-consideration of Jewish applicants for vacant posts. First, it is asserted, Jewish employees do not remain for more than a brief period in subordinate positions. The Jew's more than average (and in the individual pleasing) ambition for advancement, his eagerness to better his situation rapidly, make it impossible for him to hold a subordinate position in the "modern factory." As a result of this situation, it is claimed by these employers, a feeling of constant dissatisfaction ensues, and, to avoid the contagion of such effects, they prefer non-Jewish help. This argument, which certainly was basically sound and correct over a long period in the past, no longer holds good under present conditions, though to some extent its truth cannot be denied even today. It can be stated with certainty that Jews today are willing and would be glad to receive consideration for the humblest position in both office and factory, with the additional assurance that they would discharge their tasks conscientiously.

The second excuse advanced applies particularly to the selling profession. Here, it is alleged, the buying public must receive first consideration; and that public prefers and demands non-Jews. A reasonable amount of basic truth must be conceded to this claim; even so, it is applicable only in certain, particular

instances. Of course, whenever our attention was called to state or city authorities advertising positions which barred people for reasons of faith, those clauses were always and promptly removed upon our protestation. In such cases we could point to the constitution, which guarantees Equality. We could call to their attention that such restrictions were damaging to both the spirit and the letter of the constitutional guarantee. Wrongs of this nature we always succeeded in righting. Our investigations brought to light that only in rare instances were Jews able to find employment as salesmen in the haberdashery and clothing trades. We found that the principle, "consideration for the buying public," was falsely employed, or to be more nearly correct, abused.

And now we come to the third reason frequently advanced to excuse discrimination. Before we proceed to state it, we wish to acknowledge an element of truth in it. The apologia reads something like the following: It cannot be expected that Jewish employees should work alongside an overwhelming majority of Christian colleagues without being exposed to a "martyrdom" on account of their special positions as Jews, because these Christian colleagues adhere to views which, by their very essence, exclude "different or differing" personalities, thus barring the Jew especially. The records reveal several such instances in a few isolated, large factories. In the treatment of these cases we were confronted by identical difficulties; it is well-nigh impossible to prove the assertions made by some Jewish seekers of employment, yet these claims form the basis of our investigations. Generally, the firms accused aver that discrimination is only fancied, and that the reason for the rejection of their applications lies more in the fact that they were not qualified for the posts they sought, and should never be ascribed to religious prejudice. On the other hand, it is not unlikely for a Jew who was rejected to exaggerate when he shouts that because of his Jewish faith he was denied the post. In fact, it has become the most popular excuse of the day. But upon investigation it is often revealed that the claims are unfounded in fact, and that selection of a non-Jew was made essentially because of qualifications. To further disprove the allegations of discrimination, many firms invariably would show us Jews in charge of key positions in their factories. Not infrequently it happened that the complaints we investigated were wholly imaginary. To illustrate, the application of a Jew is rejected; he comes to us to complain, and is certain he was discriminated against because he is a Jew. Upon investigation it is revealed that the same position was filled by another Jew.

In all of our efforts to combat discriminations we tenaciously held to the fundamental principle of our organization: not to make political issues of these occurrences, but to concentrate on the eradication of the evil from within. We did, to be sure, on one occasion arrange a large public meeting of protest. Speakers representing the various professions and industries took part, all acclaiming the Jews' rights for equality in the employment market. Though we realize that the public treatment of this problem would be of great value as propaganda, we must also admit that they are not conducive to the establishment of good feeling, nor can the ultimate aim be attained thus. With this realization we have, generally, declined the proffered means to resort to newspaper publicity, branding and denouncing the firms practicing discrimination. We always chose and preferred the use of more pacific means; to seek to intervene with those in charge of personnel, and responsible for its policies, whether the firms were large or small, Jewish or non-Jewish. The course we pursued was usually as follows: Without citing any particular offense, we called and arranged for an interview with the heads of concerns falling under this category. At the conference we would take up the distress of the Jews in consequence of the vast unemployment situation, and ask for like consideration in the treatment of application of Jews as of non-Jews, should vacancies occur. In most cases these interviews revealed that the heads of the firms were in absolute ignorance of the conditions existing in their own business as well as of the fact that personnel politics on the part of subordinates resulted in discrimination against Jews. As a direct consequence, these heads would acquaint themselves with the problem, and issue instructions to subordinates in charge of personnel, laying down a definite policy for them to pursue.

Another type of case less frequently reported to and investigated by us, but of individual and rarer nature, leads to more drastic and radical attempts at redress. In instances where the anti-Semitic tendency and discrimination were established beyond a shadow of a doubt, and where our efforts at intervention were reviled and rebuked, leaving no room for doubt of their hostility, we would carefully seek to establish contacts with the firms to whom they sold or from whom they purchased merchandise and induce these to intervene; thus it was only in extreme cases that we resorted to publishing facts in the "Central Verein Zeitung" (periodical). However, the occasions for such steps were, as said before, resorted to only in extreme cases, and therefore very rarely.

With the inauguration of so-called social office hours, and through the mails, a vast number of cases were brought to our attention, making it necessary for us to intervene. Hand in hand with this form of individual labor we arranged confidential conferences and discussion with whole groups of employers. In Berlin as well as throughout the entire nation, this procedure was followed, and, as a rule, the results were very satisfactory. Similarly as in the previously mentioned individual interviews, managers and directors of firms were apprised of the facts and acquainted with the entire problem and its complexities. Again it may be said that when their attention was called to the personnel-politics they immediately took steps to remedy them, inaugurating systems of intensive control.

Another unique situation which our investigation revealed is deserving of mention. One employment chief ceased to employ Jews without any definite basic reason, nor was it due to a point of view offensive to Jews. Continuous complaints by the Christian personnel against their Jewish colleagues were responsible in the main for his attitude; he came to look upon these complaints as reasonable. The system of control adopted by the general management served to remedy these conditions, especially since we were at hand to aid in the establishing of the facts, and cleared the atmosphere for understanding by removing obstacles—obstacles which could easily be removed by those familiar with problems peculiar to Jews. Thus we frequently succeeded in proving the complaints of Christian help against their Jewish colleagues to be without basis in fact, or due to deliberate malevolence. Whenever such complainants were proved malicious trouble makers, the change of personnel-politics favorable to Jews became evident immediately. It is sad to relate, but a fact nevertheless, that Christian employers often evinced far more willingness to investigate our grievances and displayed a far greater interest than some hard-hearted Jewish employers.

The largest share of credit in the efforts and endeavors to combat discrimination against Jews seeking employment is due the "Central Verein." The results and effects were in the main pleasing, though not always so satisfactory as was hoped and desired. Aside from these results, the fact that there existed an institution for the sole purpose of seeing that justice was done to those Jews seek-

(*Continued on page 93*)

THE DUTY WHICH FACES AMERICAN JEWRY

By DR. I. M. RUBINOW

An Editorial

THESE are indeed difficult times.

Unemployment, with its inevitable concomitants, physical and moral disintegration and political unrest, are, like the Four Horsemen of the Apocalypse, threatening the very foundations of modern society. The forces of society must be drawn upon if these dangers are to be averted.

Above all things, the millions of workmen deprived of their livelihood through no fault of their own must not be allowed to starve. This is generally admitted. Throughout the country concerted efforts are being made to meet this problem.

A situation of such magnitude and gravity in Europe calls for energetic measures by government. In this country the emphasis has until now been placed upon private philanthropic effort and partly upon local governmental agencies. Thus, a very heavy burden must be assumed by the more prosperous elements of the community.

Of course, four million Jews in America are as deeply concerned as the rest of the American people.

After all, unemployment, sickness, and economic need are conditions that are not respecters of persons, creeds, or races. There is nothing specifically Jewish about the economic situation. No Jew seeking relief must be discriminated against because of his Jewishness. The rich Jew and even the well-to-do Jew may be expected to share in the general burden. They will not remain indifferent to the needs of the community at large.

More than that, the increasing public appropriations from city, county, and state will benefit the Jew as well as others. With very few exceptions, Jewish agencies will share in the results of communal philanthropic drives. The Jew will get proper treatment, and the Jew will do his duty.

But is that all there is to the present situation from a Jewish point of view? The Jew shares in every general economic problem, but in addition the Jew has problems of his own. There is nothing particularly novel or striking in this situation.

Purely philanthropic obligations constitute a very substantial part of Jewish communal activity. Because of their very magnitude they frequently obscure other functions of communal life. Even in normal times it is these non-economic communal needs that must fight for their existence. The tragedy of the present situation lies just there: that *the inevitable and thoroughly understandable emphasis on present day economic needs may spell a catastrophe to Jewish communal life, to Jewish cultural values.*

It is significant that already a warning note had to be issued in defense of cultural activities of the entire country. Said the President of the United States recently: "All agencies which help to build health and character are especially necessary in these days." The chairman of the President's organization on unemployment relief, whose special function it is to marshal the forces of the whole country in a comprehensive relief program, nevertheless speaks of the "character building agencies for whose services there has probably never been a greater need if the morale of young people and adults is to be maintained."

If that be true of the country at large, how much truer must it be of a minority group?

Participation in Jewish life and preservation of Jewish values is a necessary part and parcel of the efforts to preserve and strengthen healthy Jewish personality. We may participate in community chests; we may work for greater public appropriations; we may legitimately endeavor to shift the problem of Jewish economic need upon these general and governmental institutions.

But upon whose shoulders can we shift the obligation for preservation of Jewish life? Surely, not upon the non-Jewish world, and, surely, not upon the government.

This is our heritage, these are our ideals, and their preservation is our duty—ours and nobody else's.

All this is obvious, of course, but already a very dangerous tendency has appeared to starve Jewish cultural activities because of the needs of the unemployed.

Jewish culture should not be degraded by being forced into competition with the sick, crippled, and hungry. Jewish culture is not a decorative thing, not a luxury. It is necessary at this late day to remind ourselves that "man does not live by bread alone."

Does it mean that in addition to the burden that everyone else has to carry, the Jew must carry an additional burden?

Of course it does! Was there ever a time that the Jew did not have to carry some burden because of his being a Jew?

It would be a sorry day indeed if Jewry were to question whether its Jewishness was worth the cost.

The Jewish cultural agencies — their number is not any too large and their budgets none too excessive — are in danger of extinction.

It was not an easy task to build them up. It may be only too easy to allow them to be destroyed. It will not be easy, however, to reconstruct them.

The American people may well say that their own problems are sufficiently serious to demand their undivided attention, but American Jewry cannot stop there. That, too, is a price of Jewishness, but the price has been met today.

Jewish life is threatened throughout the world, even to a much greater degree than it is in the United States. American Jewry's privileged economic condition, which remains a fact in face of all the present temporary difficulties, imposes a moral and national obligation.

American Jewry was justly proud of what it was enabled to do to help the Jews throughout the rest of the world. World Jewry has not failed to recognize and appreciate our help.

Shall it be said that these evidences of unity of world Jewry were but an extravagance to be indulged in in days of rapid fortune making? If the resources were greater then, the needs are ever so much greater now.

It is a solemn duty of the great leaders of American Jewry to raise their voices and point out in unmistakable terms to the entire Jewish community its solemn duties in the present situation.

A CROSS-SECTIO

(Compiled with the aid o

Scene as Samuel Levy (left) was sworn into office last year after his first election as President of Manhattan.

SAMUEL LEVY has been re-elected president of the Borough of Manhattan, New York City, by a vote of 247,110, the largest plurality ever obtained by any candidate in that Borough.

Mr. Levy was born in New York City in 1862, and has a distinguished career as a jurist. He is an authority on child welfare. He has been actively identified with the Federation, the Jewish Education Association, Society for Mental Hygiene for Jews, Big Brothers, and the Hebrew Sheltering Guardian Orphan Asylum.

* * *

MAURICE HEUMAN has been elected mayor of Jackson, Mich., for a term of two years, by a record majority.

Mr. Heuman is a descendant of early Jackson settlers. David Heuman Lodge No. 807, B'nai B'rith, of Jackson, was named after his father. Maurice Heuman himself is a past president of that lodge, having held every one of its offices. At present he is treasurer. He is on the board of directors of the Cleveland Jewish Orphan Home, and is president of Temple Beth Israel Congregation.

* * *

SALT LAKE CITY has elected its first Jewish mayor. He is Louis Marcus, wealthy retired motion picture exhibitor. He defeated the present incumbent by a vote of 26,364, which is overwhelming for Salt Lake City. Mr. Marcus is a member of B. F. Peixotto Lodge, B'nai B'rith.

* * *

WILLIAM KLAPP, who was appointed City Magistrate in New York last summer by Mayor Walker, has been unanimously elected president of Temple Judah Halevi, one of the oldest Orthodox Hebrew Congregations in the Bronx. Free instruction in Hebrew is given to the poor of the neighborhood by the Congregation.

Magistrate Klapp taught Biblical history at Temple Emanu-El of Borough Park in 1909 and is closely identified with Jewish activities in Bronx County. He is past president of Rehoboth Lodge No. 38, B'nai B'rith, and a past officer of District No. 1. For six years he was secretary of his Temple.

* * *

A PROTEST meeting in Palestine attended by nearly a thousand persons bitterly condemned Jewish plantation owners in Hedera for employing Arabs on their orange groves because the latter work for less wages than Jews will accept. The protest meeting followed a demonstration in which Jewish unemployed surrounded the Jewish orange groves in Hedera, demanding work. The plantation owners summoned the Palestine police who, reinforced by British police, clubbed and dispersed the demonstrants, wounding twenty, five seriously.

A CITY-WIDE Jewish employment service to combat discrimination against Jews in industry will be organized in Minneapolis shortly after January 1. B'nai B'rith, together with the Family Welfare Association and the Council of Jewish Women, has been operating such a service in the past, but now it is planned to broaden the scope of this bureau by engaging a special worker to make contacts with employers. A considerable amount of anti-Jewish discrimination in Minneapolis has been shown to exist.

* * *

FOR the first time in the history of Connecticut, a Jew has been elevated to the highest Pythian office, that of Grand Chancellor for the Domain of that state. He is Samuel C. Krone, of Hartford.

* * *

PROFESSOR OTTO H. WARBURG, a baptized Jew, and not to be confused with the Professor Otto Warburg, of Hamburg, who was once president of the World Zionist Organization, has been awarded the Nobel Prize in Medicine for his research work on cancer cells.

Photo shows Dr. Cyrus Adler, President of the Jewish Theological Seminary of America, New York City, holding a Passover dish made in Spain in the 13th century and glazed in Italy in the 16th century. There is only one other dish of this type known to be in existence. The other two objects on the desk are, left to right—a scroll in silver and gold case from North Africa (17th century) and an elaborate spice box in silver und made in Russia, 1755. These articles and a host of others precious to the Jewish race and religion may be viewed on a trip to the Seminary museum, which will be opened to the public the latter part of this month.

F JEWISH LIFE

Jewish Telegraphic Agency)

OTH Dr. Chaim Weizmann and Justice Louis D. Brandeis came for their share of honor at the h annual convention of the Zionist Organization of America in Atlantic City, November 9 to 12.

Justice Brandeis.

When Judge Julian W. Mack mentioned the name of the former president of the World Zionist Organization, the convention interrupted his speech for five nutes by shouting and cheering d singing the Hatikvah.

The convention by acclamation opted a resolution felicitating Juse Brandeis on his 75th anniverry, which occurred November 13. e Avukah, American Student Zion- Federation, which met at Atlantic y during the Z. O. A. convention, d a luncheon in honor of Justice andeis's anniversary.

Peace in the Zionist movement in s country after 17 years of parti- strife was assured, at least on the face, at this convention, when a alition administration of ten was proved. Judge Mack is to be honary president under this agreent, with Louis Lipsky and Dr. phen S. Wise as vice-presidents. bert Szold remains chairman of the ministrative Committee, with bbi Abba Hillel Silver and Morris thenberg as vice chairmen. Judge lliam M. Lewis is chairman of the tional Executive Committee, with cob de Haas as vice chairman. uis P. Rocker is chairman of the nance Committee and Harry Fierce treasurer.

It was reported that the Z. O. A. s a deficit of about $140,000, and at the membership has suffered a per cent decrease during the past ar.

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NE hundred and sixty-two persons were injured in a clash at Grodk, Posen, Poland, when non-Jew- inhabitants attempted to protect eir Jewish neighbors from an ornized anti-Semitic attack. The endly non-Jews took the Jews into eir homes when they learned that 0 hooligans from neighboring vilges were planning to attack the wish traders at a local fair. The oligans, disappointed, surrounded the homes of refuge until evening, and then, enraged, attacked the Christian shops of the city. At this, the Christian traders, aided by their Jewish friends, sallied forth and gave battle to the hooligans.

At the same time, renewed attacks upon Jewish students in Warsaw, caused the closing of Warsaw University. The government issued a strong communique threatening vigorous reprisals against the rioters.

* * *

TWO new Anglo-Jewish publications are making their bow. One, *The Current Jewish Record,* has already made its appearance; the other, *Opinion,* is scheduled for publication beginning December 4.

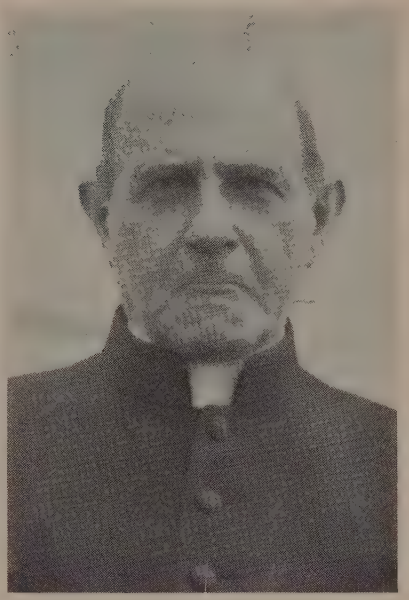
The first is a monthly. It is a very attractive journal, book-size, and contains condensed versions of outstanding magazine and newspaper articles of Jewish interest, culled from leading journals all over the world. Sidney Wallach is editor, and Rabbi Louis I. Newman, Dr. Israel Schapiro, and Harry Schneiderman are associate editors.

Opinion—whose sub-title is "A Journal of Jewish Life and Letters"—will be a weekly. James Waterman Wise is editor. The editorial board will be composed of the following named leading Jews and non-Jews: Ludwig Lewisohn, Irwin Edman, Stephen S. Wise, George Alexander Kohut, Maurice Samuel, Mordecai M. Kaplan, and John Haynes Holmes.

There's An Error Somewhere

ONE of our esteemed contemporaries, in a recent form letter plea for new subscribers, admitted that its circulation is "less than 25,000." In the next sentence appeared the phrase, "this is the largest circulation of any Anglo-Jewish publication in America."

We are generous enough to attribute this glaring error to oversight. The A. B. C. auditors, in their June, 1931, report, credit the B'NAI B'RITH MAGAZINE with an average total net paid circulation of 53,000 during the first six months of 1931, and a total distribution of 59,000. This is the largest circulation of any Jewish publication printed in any language, not only in America, but in the world, with the exception of a few Yiddish dailies.



Archbishop Edward J. Hanna, San Francisco, who was awarded the American Hebrew Medal for the Christian who has done the most during 1931 to promote good will between Jew and Christian in America.

ACCORDING to a new decree issued in Italy, the Jewish communities will be divided into 26 Kehilloth, based on their territorial compositon. All Italian provinces are included. Every Jew will be required to join a Jewish community in the district where he resides.

* * *

"I HAVE never attended a finer Seminar."

This was the tribute paid by Rev. Everett R. Clinchy, Director of the National Conference of Jews and Christians, to the Oakland-Berkeley Seminar on Human Relations, sponsored by the East Bay Religious Fellowship.

A round table discussion on the causes and cure of religious prejudice was led by Rabbi Jacob Weinstein, San Francisco; Father Thomas J. O'Connell, Oakland, and Prof. Tolsom, Berkeley, while Rabbi Max J. Merritt, Director of the B'nai B'rith Hillel Foundation at Berkeley and several Christian ministers led discussions on prejudice on the University campus.

* * *

THE Jews of South Africa have been facing economic difficulties; now they face political ones. They protested vigorously against a recent immigration quota act, by which immigrants from Eastern Europe are affected. Now the Minister of Interior of South Africa has openly threatened retaliatory measures against the Jews if they persist in this opposition.

Jewish News From Many Lands

By MORRIS GOLDBERG

ALBERT GERCHUNOFF, Jewish-Spanish author and editor, was one of the six members who resigned recently from the newly-founded Academy of Literature in Buenos Aires. The Academy was established some months ago by decree of the Argentine Government, but owing to lack of agreement Gerchunoff withdrew from the committee. Gerchunoff is considered as the leading Spanish critic in the Argentine. He is the son of Jewish parents who came to Buenos Aires from Russia about fifty years ago. His first published work, "Gauchos Judios" (Jewish cowboys), dealt with the struggles of the early Jewish settlers on the Pampas. He later established a reputation as the leading Argentinean authority on Cervantes and Heinrich Heine. Gerchunoff has been editor of many publications and is now editor-in-chief of the most important daily paper in Buenos Aires, *La Nacion*.

* * *

DR. HUGO VALENTIN, instructor in modern history at the University of Uppsala, Sweden, lectured before the Norwegian Zionist Organization at Oslo recently on the XVII Zionist Congress and the progress of Zionism in Scandinavia. He urged the Zionist leaders to solicit the co-operation of distinguished Norwegian Jews, who have earned a reputation in scholarship and politics, and thus further the activities of Zionism in Norway. Dr. Valentin referred especially to Professor C. J. Hambro, former president of the Storting (parliament); Johan Ludvig Mowinckel, former Prime Minister; and Professor Edvard Bull, the brilliant historian. Dr. Valentin is the author of "A History of the Jews of Sweden," written in Swedish, which is the only standard work on the subject. He is one of the editors of the Swedish-Jewish journal "Judisk Tidskrift," published in Stockholm, and was official representative of Norway, Sweden, and Denmark at the recent Zionist Congress.

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DR. CARL NEUBERG, director of the Kaiser Wilhelm Institute for Bio-chemistry, Berlin, has been recently presented with the Pasteur and Leblanc medals, together with the Pasteur Commemoration Plaquette, in recognition of his scientific work. Dr. Neuberg is recognized as one of Germany's foremost authorities on organic chemistry. In 1921 he was appointed Professor at the Agricultural High School, Berlin, and a year later was awarded the Liebig medal for his researches in fermentation. Dr. Neuberg is the founder and editor of "Biochemischen Zeitschrift," in which many of his scientific memoirs on metabolism, cancer, and the chemistry of sugar compounds have been published. He is the author of several text-books, such as "The Cell and the Assimilation of Sugar," which have become standard works.

* * *

THE J. Casper Art Gallery in Berlin is holding a memorial exhibition of the paintings and etchings of Ernst Pickardt, who died recently. Pickardt was born in 1876 of Jewish parents in Berlin and devoted his student days to the study of medicine. He abandoned science for the fine arts and journeyed through France and Italy where he completed some of his best landscapes. He is considered one of the leading representatives of modern Impressionism. Pickardt's works also contain many portraits of the notables of Berlin, including some prominent leaders of the Jewish community.

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PROFESSOR HUGO FALKENHEIM, famous pediatrician and president of the Jewish community of Konigsberg, Germany, recently celebrated his 75th birthday. As early as 1896 he was appointed professor extraordinary at the University of Konigsberg and founded the department of pediatrics of which he was director for many years. During the World War he served as Chief-of-staff of military physicians and later received the bronze medal from the Government for "promoting public health." Prof. Falkenheim has always been active in raising the prestige of the Konigsberg Jewish community.

* * *

THE Board of Education of Montevideo, Uruguay, has decided to give the name of "Palestine" to one of its important high schools. The reason for this unusual step is the high regard which the Uruguayan educators have for the Jewish residents of Montevideo. Throughout the entire proceedings the non-Jews repeatedly referred to the high standard of ethics, progressive industria activity, and importance of the Jew in Uruguay.

* * *

THE Jews of Holland enjoy ever right of social, political, and re ligious freedom, and Queen Wilhel mina has recently honored some o them for their communal and socia activities. She conferred the Knight hood of the Order of Nassau upo Mr. S. Loopuit in recognition of hi public welfare work. Mr. Loopuit i president of the Committee of th Netherland's Great Synagogue an has for many years been active help ing the poor. Madame van den Rij was similarly honored for her devel opment of the Home for Aged Jew in Groningen. Mr. L. Asscher als received a Knighthood for his philan thropic work in Paris and for pro moting the interests of Dutch sub jects in France. Other Jews who wer recipients of honor include Advocat H. A. van Neirop, director of th Amsterdam Bank; Advocate C. d Vries van Buuren; and Mr. Z. van de Bergh, who was formerly a membe of the Second Chamber and an Alder man of the Amsterdam City Council

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DR. VICTOR COHEN, of Tunis, au thority on diseases of children has founded the first public dispen sary in Tunis, sponsored by the Alli ance Israelite, which conducts school there. Dr. Cohen was the rep resentative of the Tunisian medica profession at the recent Internationa Congress on "Child Hygiene i Africa," which met in Geneva.

* * *

DR. PAUL HOHENAU, editor-in chief of "Das Neue Europa," wa recently awarded a distinguishe French honor medal for his outstand ing contributions to science and let ters. Dr. Hohenau was born in Vi enna in 1872 and studied pharmacy and chemistry at the University o Vienna. He was appointed in 190 as Austrian delegate to the World Exhibition held at St. Louis and wrote a detailed account of it for the Aus trian press. Dr. Hohenau, beside writing on technical subjects, is the author of several novels such as "Blatterin Winde," and "Lachende Leben." He is known in Vienna as an uncompromising Pacifist and op ponent of all forms of militaristic ac tivities. He also holds the officia position of Consul-General for Peru

A Close Friend Tells

THE TRUTH ABOUT HANS HERZL

By JOSEPH LEFTWICH

PART II

THIS is the concluding article on Hans Herzl, the first of which appeared in last month's B'nai B'rith Magazine. Joseph Leftwich, the author, was Hans's close personal friend for the last seven years of the latter's life. Mr. Leftwich was then and still is the London editor of the Jewish Telegraphic Agency.—Editor.

HANS HERZL'S life shows how dangerous it is for parents who happen themselves to have no faith, to let their children grow up in a spiritual vacuum, so that when they become older and find, like Hans Herzl, that "religion is essential" to them, they are open to the first religious influence that comes their way. Having no real hold even on that, they run the risk of becoming what Hans Herzl described himself as—"a drifter"—or as Father Day said to me of him, "a wobbler."

He was afflicted, in addition, with the terrible faculty of "seeing around corners." "All intelligence," he writes of himself, "and no will. Tossed by every wind that blows." One might say that he was so spiritually bruised and in search of healing, that there was no quack whom he did not try.

I found among his effects stacks of religious books and pamphlets, Catholic, Jewish, Baptist, Quaker, prayer-books of all denominations, including several in Hebrew, Tephilin and two Talithim, and letters from religionists of all kinds, priests and ministers and others, among them large numbers of ordinary Jews, grieved that Herzl's son should have gone astray, all intent on leading him along the right road. "I placed my trust in human beings, instead of in God," Hans Herzl wrote. "Because these human beings were ministers of religion, I thought I was relying on God."

The seeking of God was a passion with Hans Herzl, and his immense reading lay largely in religious philosophy and metaphysics. He was a subtle reader and shades of meaning meant to him a great deal. He would analyse phrases carefully and split hairs about their exact meaning.

Hans Herzl was not an active, aggressive man, who could fight his way in the world against adverse conditions and win his way to the top. He was rather contemplative and somewhat slothful. The study and the library were his battlefield. He could never be without books.

It is in keeping with what he told me once, that if he had a regular assured income of three pounds a week, he would devote his life to the study of philosophy.

And this brings me to his poverty. In the years in which I knew him, Hans Herzl was very poor. There is one passage in which he reproaches himself for his "covetousness." "I take aimless walks through the streets," he continues, "and gaze through the shop windows, and feel tormented by not having various things, especially food."

"If I had three pounds weekly," he remarks, "I would spend three shillings and five pence a day on meals, which leaves one penny for the poor." And he continues to set out his further expenditure, bringing it up to two pounds, fifteen shillings, "which would enable me to save two pounds, ten shillings in ten weeks." "This is all very nice," he concludes, "but I must not set my heart too much on it, but take what is given to me."

Hans went short of food often. His living quarters were very poor, and often he plagued himself because he had not the rent to pay for his room. He lived in a residential club, and the secretary has told my wife how Herzl often used to come to him to plead for a little time to pay, when there had been no intention to remind him of payment. But he was too self-conscious to wait till he was asked for it.

He did many things to earn his bread. He did German coaching for the Diplomatic and Civil Services for a well-known coaching firm, where one of his pupils was Lord Douglas Hamilton. He was a temporary assistant master in French at a preparatory school for boys. He did some private tutoring, and he gave German instruction at a London Council evening institute. He was also, in 1927-28, an instructor in the German class held at the Admiralty, and his testimonial from the Admiralty testifies that "during this period he showed himself an indefatigable, competent, and inspiring teacher, and the fact that he was unable to continue this work was a matter of great regret to all the members."

He tried to get a post as assistant in French and German at the London School of Economics, and he did a considerable amount of translating from and into English, French, and German. He obtained his B. A. at Cambridge in 1914, and his career there at first was regarded as promising, but he had a nervous breakdown, and the promise was not fulfilled.

A contemporary of his at Cambridge has described him to me as before the breakdown an extraordinarily fine fellow, happy and likeable, with a good income (from the Herzl Children's Fund raised by Zionists after Herzl's death), and as a photograph of him at that period testifies, a good-looking, healthy young man, without a suspicion of the brooding, hang-dog appearance that became characteristic of him later. Psycho-analysis may have had something to do with his trouble, for he was one of Freud's early subjects, and sometimes he himself was inclined to put the blame for his mental "warring" on "the old sting which has remained fixed since the days of psycho-analysis."

In his search for a living, Hans Herzl translated into English several books, among them "The Land Without Music" by Oscar Schmitz, and a biography of Stresemann by Rheinbaben, both of which have been published. I remember that Stresemann died a few days after the appearance of the biography, and when I suggested to Hans that it might mean a bigger sale for his book, he flew into a rage, "as if my interest in the book could make me forget the terrible loss of Stresemann's death to European peace." That was characteristic of Hans Herzl.

Among his other translations were Coudenhove's "Pacifism," Colin de Plancy's "The Canon of Tours' Twelve Mess Companions," "Legends From Belgian History," "Conversa-

tions on the Thames," by Heitre, and a selection from the works of Rivarol, to which he attached a great deal of importance. He used a volume of "Rivarol" belonging to the Abbey of Buckfast, with regard to which he wrote in his will that he would be grateful "if they presented this to the University Library at Jerusalem."

A London publisher commissioned him to translate Heine's "English Fragments" into English, for a very small fee, yet with his usual anxiety to submit as good a piece of work as possible, he asked me to look through his translation, and wrote to me that he had "found some valuable things in your revision of my translation." He was also in correspondence with Jacob Wassermann, and with others, proposing to translate their works into English. One novel which he wanted to translate Wassermann told him had already appeared, "but the American translation," he added, "does not really meet the literary requirements, and a real translation into English would not be undesirable."

He translated articles for the Jewish Telegraphic Agency, and he even went reporting a number of Jewish meetings for us, till complaints came from people who objected to having an "apostate" take down their remarks. At one time he had thought of doing much of our reporting (he was painfully careful to report fully and exactly), and he once suggested to me that we might advance him a small sum on account of future reporting, to enable him to pay the fee for taking a course of shorthand. I also put him (others did the same) in the way of doing other translations. He translated an English book by a friend of mine into German, and the Poale-Zion office in London gave him a translation to do with regard to which he wrote me a letter indicating how much he was in need of the fee it would bring. Mr. Grossman, the Revisionist Leader, was also very kind to him, and gave him a number of translations to do for the Revisionist office.

In 1927, when Dr. Lion Feuchtwanger, fresh from his "Jew Suss" success, came to London, Herzl met him somewhere, and he came to ask me whether the Jewish Telegraphic Agency would take an interview with Feuchtwanger on the Jewish question. He brought us a very fine interview, Feuchtwanger's first public utterance on his Jewish feeling. Feuchtwanger was so topical at the time that through a friend on the "Westminster Gazette," a London daily since defunct, I got Herzl a commission for a general interview with Feuchtwanger, and I remember what difficulty my friend and I had in dissuading him from sharing his fee with us, because we had got him the commission.

When the "New Palestine" in New York published the Herzl Memorial Volume in 1929, Hans asked me to translate one of his father's fairy tale poems written for his children—it appears on page 124 of the Volume. "The get-up" (of the Volume) he wrote me, "is very fine; the contributors excellent."

He was one of the kindest men I knew, and poor as he was himself, he was always trying to help others. It was dangerous to express to him admiration of any book or picture he possessed, for he would not allow you to leave his room without it, and before I discovered that, I, too, had several of his books forced on me; a picture which I said I liked, and which had once hung in his room at St. John's College, Cambridge, came to me as a gift at my wedding, particularly as he told me at the time that he could not afford to buy anything.

He did not often have the money to lend to his needy acquaintances, so he used to worry his friends, and he frequently borrowed from them, not for himself, but for others. His heart was one that was easily touched by pity, and he had a number of regular beneficiaries, for whom he used to beg clothes and shoes and money, when he had none to give them of his own. In the residential club where he lived, he was constantly meeting worn-out professional men and unfortunate intellectuals on whose behalf he was moved to plead with his friends. A typical case is that of a Congregationalist Minister and former Chaplain to the Forces, whose health broke down so that his power failed him, and who was swindled out of his savings by fraudulent solicitors, until he fell into the hands of money-lenders, and Hans Herzl tried to get help for him among his own friends. There were young writers for whom he obtained commissions which he would gladly have carried out himself, pretending airily that he had more work than he could cope with at the time. Although he had a typewriter which he could use quite satisfactorily, he would sometimes pay away almost half the fee he was receiving for a translation in order to have someone else type it from his manuscript, because he believed the other had greater need of the money. In the same way he would go a day without food to buy a book to help a bookseller who complained to him of bad business, and generally, in his desire to derive no benefit himself from the sacrifice, would buy a book which had no interest for him and which he would not attempt to read.

My wife and I were very much struck one day when he met us in the street and insisted that he must pay for the coffees for which we adjourned to a coffee-shop, when he ordered for himself a small coffee, which costs a penny less (we had not previously known of the two sizes) and immediately on leaving pressed the penny saved into the hand of the beggar standing at the door. I suppose he deprived himself of food to buy the flowers which he used to bring my wife and which we had not the heart to refuse to accept. He had an old-world courtliness and charm of manner that fitted admirably with such little extrav-

The day before the Third Zionist Congress in 1899, *Dr. Theodor Herzl sent his son Hans the above post-card, inscribed as follows: "My beloved, good Hans, I hope that you are well, and I embrace you tenderly. Your own father." Below, Dr. Alexander Marmorek has written "A kiss from your good friend." Hans was nine years old at the time.*

nces. I treasure a letter which wife received from him only a or two before he left London Bordeaux to rush to Pauline's th-bed and his own death. He come to see us, but without no- ing us and we were not at home. had brought with him a packet on-bons which he left in the gar- -house, and afterwards he wor- l that we might not find them im- diately and that they might spoil here was rain, and so he sat down wrote a letter to tell us of the ket and where he had placed it. was like him, when Max Nordau d, leaving his widow and daugh- (now happily released from fi- cial difficulty) in a state of want, ng to the sequestration of all Nor- 's savings by the French Govern- nt, and a private Fund was opened some of his Zionist friends, that s Herzl should join in, writing ers to a number of people he w, to try to get them to help ese cultured and unhappy ladies." Hans Herzl's thoughts turned at es to the opportunities of provid- for his family—opportunities ich his father had thrown away his Zionist work. I have found ong his papers, for instance, a y which he made in his own d of entries in his father's diary, ating to a remarkable offer by his nd, Dr. Alexander Marmoreck, the nous bacteriologist, at the time he ught he had discovered the vac- e against tuberculosis. It is true t it did not come up to expec- on, and that Theodor Herzl re- ded it from the beginning as an il- ion, but it is illuminating as show- how the latter was determined to ce all monies that might come his y at the disposal of the Zionist se. There are only very brief erences to this matter in the pub- hed Herzl diaries, which do not ntain this significant passage: ex Marmoreck came to see me the y before yesterday, before leaving London, and offered me a tenth t of the sum he is to receive from itlinger for his anti-tuberculosis um. I refused it at once, because o not want any monetary advan- es from him. He said that he had n thinking of my children; never- less, I refused it. My wife re- aches me now. Maybe my chil- n, whom I have deprived of so ch of my earning capacity, will o reproach me one day, if Alex's thod brings large sums for those o have shares in it. I have there- e written him the following let- , not without a certain amount of ulsion:

My dear Alex, I was incautious ough to tell my wife—without dis- sing any details—that you have ered me the opportunity of par- ipating in your undertaking, and

This is Theodor Herzl's sole grandson, the child of his only living child, Trude Herzl, who is married to a Jewish business man in Czechoslovakia. This photograph belonged to Hans Herzl. The boy, Stefan, is now thirteen.

that I have refused because we are friends. Now I have no peace from her; she is full of reproaches. In one respect she is right, for this is a reproach which I sometimes make against myself. I have not thought for years about the advancement of my children; I have even done them a great deal of serious pecuniary damage through my Zionist activity. If your affair turns out, please God, successful, and your hopes and mine are fulfilled, I should always be hearing this reproach. Briefly, then, I accept your offer'."

But in setting out the conditions of his acceptance, Herzl is very soon thinking again of the financing of the Zionist movement, by asking for an option for the Jewish Colonial Trust to acquire Reitlinger's share in the undertaking for a million francs, and "if this option is obtained for the Bank," he says, "I shall, of course, not participate, since as President of its Supervisory Board I must not use our Bank for business of my own. In this event," he concludes the letter, "there would also be no ground for reproach on the score that I am an unnatural father, since then it would be 'turpis causa' as the lawyers say." And Herzl remarks in a further passage that does appear in the published diaries, "that would establish the Jewish Colonial Trust at one stroke. The shares would be subscribed in one day. Zionism will suddenly have all the funds it needs."

In justice to the Jewish people and the Zionist followers of Dr. Herzl, it should be said that though the amount raised for the Herzl Children's Fund might not be commensurate, as Nordau complained, with the money and work that Herzl gave to the Zionist cause, and the equivalent in money that he might have earned for his children in other ways, the sum raised was nevertheless considerable, and divided among Hans and his two sisters, it provided them with a comfortable competence. The War intervened, however, and as the French Government did with Nordau's estate, because he was an enemy alien, the Austrian Government confiscated certain Austrian bonds held by Hans Herzl (since, born an Austrian subject he was now British naturalized and a British soldier, hence an active enemy) with a face value of about nine hundred pounds. After the War, Hans tried to get the Administration for Austrian Property to pay him a lump sum in settlement of these bonds, but he was informed that there was "no question of the capital value of the bonds being realized. The bonds are being held with a view to their exchange for fresh certificates," he was told.

Mr. Jacob de Haas has already had something to say of the editors and publishers (good Zionists, many of them) who will weep over Hans's tragic end and mourn the public neglect of the Herzl children, and whom he (Mr. de Haas) had to fight by threats of legal action to recover the pittance which was due to Herzl's children under the copyright laws. In the Jewish Telegraphic Agency I was constantly coming upon Jewish newspapers and periodicals containing reprints of Herzl's articles and feuilletons, and I used to pass these on to Hans Herzl, who would then write to remind the papers that there was a small fee due to his sisters and himself. Generally his requests were completely ignored, and there was not even an acknowledgment of his letters. Hans was not a commercially-minded man, and he shrank from pressing his demand, and very often the matter dropped there. If an attempt was made by the publisher to meet him at all in this matter of copyright payments, he was only too ready to agree to the terms offered, however small, and sometimes his sisters were not very grateful to him for his acquiescence. This is clearly shown in a letter which Pauline sent him when he informed her of the conditions he had accepted

for the publication of an English version of "Old-New Land." "One must be as far removed from practical life as you are to make such an arrangement," Pauline wrote. "Father's works are a source of income, from which we are certainly more entitled to benefit than others. It is not a question of alms, or of dividends, but of a just and legally recognized gain. I cannot believe that anyone knowing the facts would deliberately attempt, especially in this Herzl memorial year, to exploit his children, when the father has sacrificed his life, his fortune and his idealism. I am not more money-grabbing than the average normal individual, but I know what the fight for existence means, even if I am myself, at present, thank God, free from anxiety, and above all, I hate to feel that I am being done. I am thinking more of you in this matter than of myself, but you have made the arrangements, and the thing is settled."

Pauline was well aware of Hans's poverty when she wrote this letter. "I am sorry to hear that you are not well," she had written to him not long before. "Your food is probably not sufficiently nourishing." And "last night," she wrote in another letter, "I dreamt, my dear Hans, that you had married a rich girl. Is it true?"

Pauline's mention of marriage reminds me that at the time when Hans's baptism was causing a stir in Jewry, a certain Jewish newspaper published a report that Hans had been baptized in order to marry a Christian girl with whom he was in love, and I have a letter from him in which he refers to this report, declaring that "any mention of a love affair would be a lie." So far as I know, Hans never had any love affair, and though he was always very charming to women, he was rather shy of them.

For his father, Hans had a tremendous admiration. "My father was the Lasalle of Jewish nationalism," he used to say. Zangwill's poem written when Herzl died, "Farewell, O Prince, Farewell," he copied out in his own hand and always kept by him. A big photograph of his father always stood on his mantleshelf. I remember one occasion in his room, when a third person who was present looked up at the photograph, and said: "I suppose you were fond of your father, Hans." "I loved him," Hans blurted out passionately, his face flushing with fervor and his eyes blazing as he spoke. He used to talk to me about his father's plan of a Jewish Chartered Company for Palestine conducting the financial operations for the restoration of the country under the guarantee of a Charter as providing better opportunities for Palestine development than the present system. He translated his father's diaries into English, and he knew them and his father's other writings almost by heart. He treasured any references that he found to his father anywhere. After his death, I discovered filed away carefully among his papers even copies of the J. T. A. Bulletins which I had given him at various times, because they contained reports relating to his father. It was a habit of his to treasure all sorts of things that meant something to him, and I was glad when I found that my invitation to him to attend my wedding had been filed away, too, like that. He came to the Synagogue for the ceremony, and afterwards to the house, and he continued to visit us frequently till the end.

People saw resemblances in him to his father; in the forehead and nose, and in his handwriting, which at first glance seemed, indeed, very reminiscent, but he fiercely resented the comparisons, insisting that he was nothing like his father. The last time he was at our house, Professor Roback, Louis Zangwill, and I formed a quartette with him in the garden, and someone said something about four writers being together. He was quite vehement in his repudiation. "I am not a writer," he exclaimed, "I am only a hack."

He mentioned in his conversation that his sister Pauline was very ill in Bordeaux. He had seen her there only about a month before, when he had gone there for three days, and he said that she was being kept alive only by constant injections, but he did not seem to have expected her to die, and he was that afternoon a very pleasant companion. Afterwards he walked to the station with Louis Zangwill, and a few days later he sent Louis Zangwill some additional information about Theodor Herzl's theatrical work, of which they had been speaking, and on which Zangwill was preparing a lecture. A fortnight later it was my birthday, and Professor Roback and Louis Zangwill were again at my home, with other friends, and both Pauline and Hans were dead.

Salesmanship was decidedly not a quality Hans Herzl possessed, nor was boasting. He did not parade his gifts; he shrank from proclaiming them, and would even try to hide them and deny them. His war service, for instance, he hardly ever mentioned, and if sometimes he let a word of it slip, he immediately reproached himself. Yet it is evident that even in war service he attracted people more than the average soldier did, for he was the one man in his unit to whom the Jewish Chaplain to the Forces working in his area chose to write in order to convey his messages to the Jewish lads with whom he was serving.

When he came among peop
Hans frequently gave the impressi
of being a "wet blanket," seemi
absorbed in his own thoughts, a
apparently weighed down wi
them; but often he could not l
aside his heaviness oppressed by t
feeling that he had no right to
happy before he had found hims
and was free in spirit; and yet
the same time he was dreadful
afraid that people would think hi
unfriendly and scornful of the f
lowship offered him, and for whi
he yearned. He was constantly fo
going advantages, because he thoug
he had no right to them, and y
he feared people would think it w
because he disdained them, when
the while he was trying to preve
himself accepting them because
did not believe himself deservi
Also life had trained him to expe
rebuffs, and he was afraid to ma
first advances or to seem eager f
anyone's friendship, lest he
snubbed. But he responded to kin
ness, and at a kind word, or wh
interest was expressed in somethi
that mattered to him, his face wou
light up and he would smile gent
and talk animatedly. At such time
drawn out of his self-absorption,
was a really delightful companion.

There is a great deal more th
one could say about Hans Herzl, a
the problems raised by a contempl
tion of his life, but perhaps it is tru
as my friend Leo Kenig suggested
an article published when Hans die
that real justice can be done to
only in the form of a creative nov
Perhaps the novel will come, for r
cently one of Hans's friends, Marc
Sternberger, wrote to me from Par
that he has already started work
such a novel, and asking me "as o
of Herzl's most intimate friends ov
a long period of years," whether
would collaborate with him. T
subject is certainly sufficiently wor
while.

There is one other thing I cou
say here, however, which may be r
assuring to the many admirers
Dr. Herzl. With Pauline, Herz
eldest child, and Hans, his only so
dead, the blood of Herzl still liv
in his youngest daughter, Trude,
straight-minded, upright you
woman, married to a Jewish bus
nessman living in Czechoslovak
and the mother of a sturdy, norma
looking, handsome lad of 13, The
dor Herzl's grandson, an able la
doing well at school examinatio
and giving good promise of growi
up to be a fine, healthy young ma
Hans held him in affection, and h
photograph hung on his wall alway
and he used to speak with pride
his nephew, who, not in name b
in blood will carry on the line a
the heritage of Herzl's greatness.

Hundred Years Ago

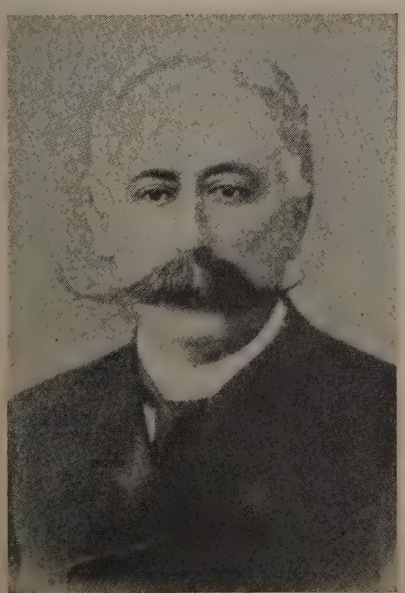
The Baron Maurice de Hirsch *Was Born*

By HAROLD BERMAN

IT happened in the Twilight Hour of East European Jewry's long-drawn-out struggle for emancipation and human rights in the cruel and despotic Empire of the Czars. That huge, unwieldy l barbarous Empire had spread Aegis over one-sixth of the globe, ing all its subject nationalities h a rod of iron, but reserving its elest and most barbarous treatnt for the six million Jews, the ater number of whom had come ler its sway as the result of the tition of Poland in the previous tury. For these traditional "ene-s of Christ" (as one of Russia's at Empresses so bluntly and so barously expressed it) the Greek hodox-Autocratic Russian State l no love, regard, or consideration atsoever. On the very contrary, ought to obliterate them from the k of life either by conversion, secution, or death. For sheer icism and downright brutality in ling with great masses of human ngs we have to search far indeed the annals of Europe to find a allel to the pronouncement of yedonostseff, Procurator of the y Synod and mentor to Alexander Third of Russia. "One third of Jews," said this worthy, "will ome converted, one third will igrate and one third we will kill," l thus the problem of the Jew in Holy Russian Empire would be ved forever.

A brief interlude in this long Odyssey of suffering did indeed come h the accession of Alexander the ond in the Eighteen Fifties. He lished some of the more irking l barbarous Jungle laws of his predecessor. There was no more kidping of Jewish children by govment minions, no more forced version of infants. The Jew ld wander without the narrow tto walls and settle in other parts the wide-flung Empire where the portunities for earning a living re far better, and schools had n opened to him so that he could uire a modern education or learn ne profession. But this promising gn suddenly set in a haze of blood l terror. An assassin's bomb hurled at the Czar's carriage in the winter of 1881 as he was driving through the streets of his capitol put an end to the hopes of the Jews, together with all Russian liberals, for better days. This became especially clear after his bigoted and reactionary son mounted the throne and duly celebrated the occasion by arranging for "spontaneous" uprisings against the Jews in various cities and towns of his far-flung empire, followed shortly thereafter by the promulgation of the "temporary" exclusion laws of May, 1881, which by a single stroke of the pen deprived the Jews of the last vestiges of human rights that they had previously possessed and stamped them as Pariahs settled in the midst of a none-too-civilized or tolerant population.

Laws were heaped upon laws and proscription on top of proscription. The Jew could not live in any part of Russia but the poor and overcrowded Pale. The Jew could not live in a village even within the Pale, and could hold no landed property. Only ten per cent of the pupils of any school could be Jewish and none could enter the government service



BARON MAURICE DE HIRSCH.

in any branch, whether civil, administrative, judicial, or otherwise. The highest rank he could hope to hold in the army was that of a corporal, but he must serve, and serve as faithfully as all the others, and receive a vast deal more abuse than the others. He could not practice law or engineering, be a teacher in any but a Jewish school, or even a plain, simple and underpaid policeman. He was permitted to starve, but could exercise this right only in the Pale, in which the resources for earning a living were meager and largely non-existent, and where the arbitrary beating and cudgelling made up for the lack of bread or human dignity. He could suffer and cry in the dark, but none but a mocking voice would be there to respond to his sobs. Hope had all but flown from that vast prison-house that had no parallel in modern history. The six million prisoners had docilely resigned themselves to their fate when their prison walls became pierced through and through by a sudden ray of bright sunshine, and they thought once more that their prayers for redemption had been answered at last, and that all their troubles were ended.

In 1885 the long suffering and despairing Russian Jewry was electrified by the news that a certain Baron Maurice de Hirsch, a "Parisian" nobleman of Jewish extraction, was conducting negotiations with the Russian Government with a view to alleviating the sufferings of its Jewish subjects. This foreign Baron, a man of fabulous wealth and a truly compassionate heart, had offered that government fifty million francs with which to establish agricultural colonies, trade and professional schools for its Jews, as well as for other ways and means of raising their economic and cultural status. And this rumor, not at all like so many other rumors that used to spread so suddenly and out of nowheres in the Ghetto, proved true. The Baron had indeed offered that vast sum to the Russian Government on condition that it would employ the same for the amelioration of the lot of the Jews and relieve their economic and political miseries. But the Russian Government of the day proved utterly

indifferent to the lot of the Jews within its borders. It frankly was not at all responsive to their sufferings, wasn't seeking to improve their lot, but would rather be rid of them, by extermination, emigration, or otherwise. And then the Baron came to the tragic realization that nothing whatever in the way of alleviation *within* the Pale was possible, and that the only solution lay in removing as many of the Jews as possible from Russia and settling them on the soil in some new, sparsely settled country, where there was room for developing large-scale autonomous Jewish settlements to grow and prosper together with the rest of the population and enjoy the identical degree of freedom and independence as their neighbors. He now set about to find a territory suitable for planting a considerable number of Jewish agricultural colonies, and ere the lapse of many months had found what he was seeking in the spacious and sparsely settled Argentine.

The joyful news soon spread to every town and hamlet of the Russian Ghetto. The Baron had purchased vast tracts of land in the Argentine, in the provinces of Buenos Aires, Sante Fe, and Entre Rios, had incorporated the "Jewish Colonization Association" as the instrument with which to handle the prospective emigration and settlement of the homeless and soiless people on the new soil. And the Russian Government, which would not turn a finger to ease the burdens of the Jews in her own land, actually was lending her grudging aid in facilitating their exodus. She, on her part, did not at all conceal her sadistic joy in being rid of them, but opened her frontiers wide and abolished many of her strict formalities to all those who would partake of the exodus. In her own densely stupid and cruel way she thought that this was just as good and effective a method for getting rid of great masses of unwanted Jews as the earlier conversions and latter terrorisms, and that the kindly and benevolent Baron was but a messenger sent down from heaven by one of the numerous patron saints of Holy Russia to help free her sacred soil from the defilement of the unbelievers. And she was happy to cooperate in the same effort.

Within the Pale there was rejoicing. A new life and a new hope had been infused into the veins of its dwellers. The bleaching bones had suddenly come to life and stood up erect, animated by a new hope and cheered by a new prospect. The exuberant and over-stimulated imagination of a long-suffering people received full reign and began to spin out all sorts of fanciful yarns; yarns about the Baron (and who among the ghetto dwellers had ever heard of a real, live, Jewish Baron before?) about his fabulous wealth that was greater than that of all the Kings and Emperors put together; about his generosity, his piety, his intimacy with the rulers of the world, and his intention to provide every oppressed Jew with many free acres, a home, wealth, and freedom. And as if by magic the picture of the Baron appeared on the walls of thousands of Jewish homes all through the Russian Pale and the Roumanian Ghettoes, on the walls of the pretentious homes of the prosperous and the well-to-do as well as on those of the poorest hovels in the remotest hamlet. His name was on everyone's lips—young and old, rich and poor, the educated as well as the ignorant. For wasn't he the redeemer of his people, the man who singlehandedly had undertaken to cut the Gordian knot of their thousand-year old bondage? Yes, indeed he was, and they praised his name accordingly. They blessed his name the while they rushed by the thousands and tens of thousands from all points of the compass to the nearest office in order to inscribe their name in the Book of Life, to be among those destined to shake the dust of Egypt off their feet and to find a free home on the free and unlimited soil of the far-off Argentine.

They went by the thousands into the strange, wild and virgin land where, after suffering many hardships and many disillusions, they managed to establish self-supporting Jewish settlements in the provinces of Buenos Aires, Sante Fe and Entre Rios, settlements furnishing a home and a livelihood to a few tens of thousands of Jewish men and women who possessed the patience and the perseverance to go through it all during the early years of hardship and struggle. Needless to say, the grandiose dreams of a ghetto-exodus on a national scale, the transplanting and the re-establishment of an entire nation on a new soil and the solving of a national problem, failed of realization. The age-old problem of the persecuted and poverty-stricken East European Jew remained just as acute after the Argentinian settlement as ever, though the problem had been solved for a few individuals here and there.

The Argentine colonization enterprise, though the most ambitious of Baron de Hirsch's plans for the amelioration of the hard lot of his suffering brethren, was only one of his many benevolent plans. As early as 1873, while engaged in building the Turkish railways, he had an opportunity to study the backward and poverty-stricken condition of the Jews in the Turkish Empire and began to subsidize heavily the educational and colonization work of t "Alliance Israelite Universelle" that and other Oriental countri Later on he gave twelve million d lars for the establishment of a n work of schools and trade schools Galicia, a country whose Jews we sunk in dire poverty and abysm ignorance. He established the Am ican Baron de Hirsch Fund, with initial capital of $2,400,000, out the proceeds of which was esta lished a trade school for Jewish i migrants, the agricultural colony Woodbine, N. J.—the only Jewi township in the Union — togeth with its agricultural school and oth institutions. There was also a Ca dian fund established for simil purposes.

All of these various and munifice funds, operating in many lan and extending their activities various fields of endeavor, have p formed, and still are performi services that were of inestimal benefit to thousands upon thousan who sought their aid and usua were not disappointed in their que Whether in the fantastic, large-sc colonization plan in Argentine or the far more modest Woodbine pl whether in the educational work c ried on in Turkey or Galicia, in t trade schools in American cities in the Agricultural Aid extended the would-be Jewish settler on Am ican soil, or in a thousand-and-o other activities destined to smoo the thorny path of the Jewish you in search of his life work or of t Jewish immigrant in a strange la the foundations established by t munificence of the Baron were c tain to be of aid.

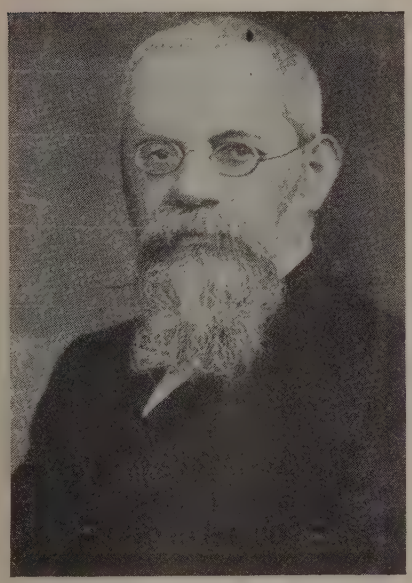
But Baron de Hirsch, while t greatest of Jewish philanthropi of all time and the most princely them (he gave away a total of 5 million francs to the various cau that engaged his generous heart a sympathies), was yet unfortunate that he happened to live in and ha the period of his activity coinci with the closing of one era and t inauguration of another and tota different one. The era of phila throphy was dying, while the era self-help was just being born. Cl on the heels of the princely phila thropist came Herzl with his ima nation-provoking dream of natio regeneration in the old Homela and captured the emotion and t phantasy of the people as few e did before him. Herzl, the man wi out the purse of Fortunatus, but w on the contrary, had to tell the p ple *to give* of their own poor penn to the cause, became the Messiah his people, while the kind-heart and munificent Baron was soon pr tically forgotten by all but a few, a

(*Continued on page* 94)

Dr. Moses Gaster Is 75

By SIMON ERNST

JEWRY is celebrating the seventy-fifth birthday of one of the outstanding personalities of our generation. This is Dr. Moses Gaster, *haham* of the Spanish and Portuguese Congregation in London who, quite apart from his official post, is considered one of the important figures of Jewish scholarship. The occasion of his seventy-fifth birthday is a fitting time to enumerate his many services. One may well be astonished at his colossal tireless energy and fruitfulness; his activities are many and widespread and contain many merits. He is an investigator and archeologist; he is one of the greatest scholars of our age; he is a historian and a statesman; he is at home in all fields, whether of international politics or of bibliography and old books. He studies Byzantine Art, Slavonic Church History and German Philosophy; and when he desires a rest, finds a very energetic one in Zionism. He possesses a manifold talent such as is very rare in our age.



DR. MOSES GASTER.

Becomes University Instructor at Early Age in Bucharest

Dr. Gaster was born in Bucharest in 1856 and studied at the Breslau University. When he completed his courses there, he was appointed lecturer in the Roumanian language and literature at Bucharest University.

In 1885 he protested strongly against the anti-Semitic attacks on Jews, and was at once dismissed from his post. He then went to England, where he was soon appointed Professor of Slavonic languages at Oxford. In 1887 he was chosen to become the *haham* of the Spanish and Portuguese Congregation—a post he honors to this day. He has now been in England for well-nigh half a century and is thoroughly acclimatized, yet has remained steeped through and through in the spirit of Judaism.

Every day Dr. Gaster sits at his desk in his study, without wearying of study, investigation, the setting of brick to brick; and the result can be seen in the magnificent edifice his many years of labor have erected. He possesses a huge library envied him by many a scholar. Such rarities are to be found there as are lacking in the most famous libraries of the world. His collection has been made over a period of forty years, during which time he made several journeys to the East. But his travels were never purely recreational; he always kept a watchful eye for the sufferings and problems of every people, and fought for its rights. He was not satisfied with simply striving for Jewish rights; he was imbued with the ideal of world justice.

There is more than one small nation which should be gratified to Dr. Gaster for his zeal on its behalf. These include such peoples as the Albanians and Macedonians. He knows the literatures of all such peoples and studies their customs and folklore. His library even includes a large collection of books on Gypsies. He has published a series of articles, brochures, old texts and studies in English, German, French, Italian, Samaritan and Hebrew, and only recently published a Yiddish article on Jewish chapbooks for the "Ivo Bletter" (the organ of the Institute of Jewish Studies, Vilna).

Despite Age, He Studies Constantly in His Rare Library

His seventy-five years have left no trace of age upon him. Energy and spirit are the basic characteristics of his tireless soul. When he is not to be found participating in important social and cultural undertakings, at which his imposing personality and striking addresses make him a prominent figure, he is among books in his huge library, books rising up on all four walls. The antique furniture and rare old books bring forgotten ages to mind; one breathes the air of the Middle Ages; while he himself sits at the piled desk. He wears a red fez, and thick glasses cover his very weak eyes. In a manner he is reminiscent of Maimonides who wrote the "Guide to the Perplexed" and the "Yad Hahazaka;" and he himself is a pupil of the famous historian, Professor Graetz.

And characteristically, Dr. Gaster, despite his work and the veritable treasures he produces for the edifice of history, is hardly known at all in general society. He is to be found away from learned cliques and groups, and five years ago received not a single greeting at his seventieth birthday. This is yet another indication of the modesty of a true scholar, always at work without fuss or noise.

Was Chief Initiator of Historic Balfour Declaration

It will certainly interest the reader to learn that Dr. Gaster was also the chief initiator of the historic Balfour Declaration. The fate of the Zionist movement was decided within the four walls of his house. Dr. Gaster was always one of the most important of Zionist personalities. He participated in many Congresses with Dr. Herzl. Being well aware of the political situation, he knew that Palestine must sooner or later pass into British hands and considered that this would be of great importance and benefit for Zionism. He therefore set his energies to work to influence the more important circles of British statesmanship to participate actively in stating the rights of the Jews to and in Palestine. Since he was fairly intimate with Sir Herbert Samuel, he managed by diplomatic means to influence the humanitarian Balfour to propose the publication of such a pro-Zionist Declaration to the Imperial War Cabinet; this was the statement which has since become world-famous as the Balfour Declaration. Dr. Gaster was thus one of the most important figures in the creation of this document, which has caused Jewry so much joy and sorrow.

THE PRINTED PAGE

A PRIZE WINNER

Grapes of Canaan, by Elma Ehrlich Levinger (Stratford) $2.50.

ELMA EHRLICH LEVINGER has become a habitual prize winner, and never more deservedly so than for her novel, "Grapes of Canaan," which received an award of $2,000 in a contest conducted jointly by the late *Jewish Tribune* and the Stratford Company.

"Grapes of Canaan" is a graphic and powerful story, centering about the dominant personality of Abe Kupper, born Kuprinsky. His father was a "Luftmensch" of sweetness and learning, but his mother, in whose honor her successful son later established an Old People's Home, was a masterful personality who reared her large family despite all obstacles. Abe, who as a lad showed keen business acumen, rises to riches and power. He becomes a successful manufacturer of garters, a communal and philanthropic leader, and even president of the Reform synagogue. He is not averse to using slightly unscrupulous tactics to achieve his ends.

Outwardly Abe Kupper is a masterman of enviable success. His defeat, however, comes in the life of his children. One daughter dies tragically and unnecessarily because of her selfishness; another disintegrates morally when she discovers that the young rabbi her father has imported does not love her through fear she will dominate him as her father dominates everyone else; a third daughter is a stupid person, though she eventually gives birth to a son on whom the aging Abe pins his hopes for a continuance of his line and his fortune.

It is in his only son, Ralph, that the dictatorial Abe meets his chief disaster. Abe does not rest until he blights the budding romance between his son and Janet, the daughter of a business opponent; Ralph, who has been something of a wastrel until he had fallen in love with Janet, goes to war where he is killed.

Abe, at the end, is left amid his possessions, brooding over the frustrations of his career, but still hopeful and unquenched. In a conversation with Sam, his nephew, who, though an insurgent in his social and political views, nevertheless seems to be destined to carry forward the Kupper prestige, we catch a glimpse into the motives which have moved the pioneer, restless, ambitious spirit of the old man. Lowell's poem serves as the leitmotif of the story: "'Tis not the grapes of Canaan that repay, but their high faith that held them to the way." Abe confesses that he, too, has found joy in doing "hard things." "It's doing the work—not the money the work brings in—that counts always with me." Ralph had found his Grapes of Canaan "in the red mud of France." Abe, also, had found the struggle itself a sort of victory, whatever the outcome.

Mrs. Levinger has written with a pen not dipped in venom. Many of her characters are unpleasant to contemplate. But Mrs. Levinger has cast over them all the mantle of understanding and compassion.

LEWIS I. NEWMAN.

* * *

A REMARKABLE JOB

What We Jews Believe, by Samuel S. Cohon (U. A. H. C.)

IN this little volume of less than 200 pages, Professor Cohon has done a remarkable job. In a manner lucidly clear he has condensed the essential beliefs of liberal Judaism, attempting to find an answer to the following questions: Wherein does Judaism differ from other religions? What are the divisions of present-day Judaism? What do Jews believe about Israel, Torah, God, man, his soul, and its destiny?

Throughout, the author follows the historical method of approach. For example, in discussing the creed of Judaism he begins with Maimonides, the first to formulate, in the twelfth century, a statement of the beliefs a Jew must hold in order to form a part of the body of Israel. Then, after mentioning the revision of the Maimonidean creed made by Joseph Albo in the fifteenth century, he explains the creedal modifications introduced by the early leaders of the Reform movement. Finally, he briefly summarizes the beliefs of present-day Judaism regarding Torah, God, man, and the mission of the race.

The general effect upon a Christian of reading this unpretentious little volume is to emphasize the immense advantage enjoyed by Judaism over Christianity in the fact that through all the centuries the theological beliefs of the former have remained fluid, and hence capable of change. Even the Bible, Judaism, unlike orthodox Christianity, has never regarded as God's complete and finished revelation, nor even as a final expression of man's religious aspiration. As a result, Judaism is of all religious faiths most flexible and adaptable to the changing conditions of our modern world.

The hope expressed in the dedication, that the book may help toward "a clearer understanding and a whole-hearted appreciation of the imperishable values of our faith," seems well founded.

EDWARD CHAUNCEY BALDWIN.

* * *

THREE GENERATIONS

The Generations of Noah Edon, by David Pinski (Macauley) $2.50.

ALL of the Jew's stern inherent sense of righteousness and abhorrence of sin is portrayed in this latest book by the distinguished Yiddish writer, Mr. Pinski. It is true that most of the characters in the novel do sin—and most grievously—but always with that gnawing sense of guilt. They are sinners conscious of their sin, and ashamed of it, and while the book ends logically enough with a complete crash of all their lives, the final note is one of hope, of aspiration toward a higher life.

Noah Edon and his wife, a God-fearing, extremely human, and lovable couple, immigrate to New York from Lithuania with their three young sons. The three boys become, respectively, a millionaire business man, a nationally-famous lawyer, and a very successful physician. All three desert the Judaism of their father.

Each of the three brothers marries and each produces one child. These members of the third generation, coming from the homes they do, could hardly be expected to prove more than brutal, inconsiderate, licentious, or pitiably rudderless little animals, and that is exactly what they are. Tragedy seeks out two of them.

Like a connecting thread through the series of episodes is the life and thoughts of the aging couple, Noah Edon and his wife. These two are among the finest examples in modern literature of noble, tolerant Jewish types.

The book as a whole is often unimportant, but never uninteresting.

EDWARD E. GRUSD.

THE PRESIDENT'S PAGE

Thanksgiving, 1931

THE President of the United States has designated Thursday, November 26, 1931, as a national day of Thanksgiving. The first Thanksgiving Day in the western world was proclaimed by a ɔvernor of Plymouth Colony who as a pilgrim father.

As has been pointed out by Oscar raus in his "Origin of Republican ɔrm of Government," the earliest ɔnstitutions, customs, and cere-onies of the New England Colonies ere closely modeled after the Mo-ic Code. Therefore it was perfect-natural that Governor Bradford, ous man that he was, devoutly ateful for the bountiful harvest rnered by his people, wishing to t aside a day when they might ex-ress their gratitude in prayer, ould revive the Feast of Ingather-g of ancient Israel in this new-und land.

So while Thanksgiving Day is a ational holiday and is in a fine way nblematic of American solidarity, e Jews have reason to regard it with special interest.

Let every Jew and Jewess with full eart enter into the spirit of Thanks-ving Day, for we live in the one nd in the world with a history void hostility toward the Jew. There discrimination against the Jew—l too much of it—but it has no gov-rnmental sanction. In the sight of ıe law he is the full equal of any of is fellow citizens. This right car-es a corresponding duty. That uty is to live a good life; to uphold ıd to make better for those who ıall follow, this land of civil and re-gious liberty.

The Jew has requited the boon hich he, in common with all his llow citizens, enjoys. May he ever ontinue to do so. In this period of conomic unrest, let him lead those ho are searching for what it is in uperficial and artificial man-made w that creates a condition where ome have superabundance while thers are in want of bare necessi-es; why some live in leisure luxuri-usly, while others able and willing work are unable to find it and are ungry; wherefore granaries are ill to bursting and people cry for read—so that whatever the reasons ay be, conditions shall be changed nd wrongs righted. Sharing, as roperly he should, the perplexities hich presently beset all lands and all peoples, may his deprivations quicken his sympathies and excite his compassion for all who suffer in whatsoever station in life. Let him upon whom the hand of hardship seems to press most heavily, be not discouraged. Let him remember that God for a purpose has set the day of adversity over against the day of prosperity.

Let all of us realize that God reigns and that He is just and merciful.

* * *

Every Jew in America an American Citizen

WITHIN a few weeks Congress will re-convene and the Legislature of many states will open their sessions. All signs point to a resumption of attempted legislation requiring aliens to register. Impatient of the delay of Congress to enact a law on the subject, many states insist upon taking the matter into their own hands. The last Legislature of Michigan adopted a most drastic law. To make it effective the signature of the Governor was required. Notwithstanding every argument that could be adduced and every legitimate influence that could be employed, the Governor would not be persuaded that the Act was vicious in principle and therefore un-American. He gave it his sanction and it became a law. Its constitutionality is being tested in a Federal Court in Michigan. The case has been argued and a decision may be rendered at any time. The decision is being awaited with tremendous interest. On it depends similar legislation in many states. If the Michigan Act is declared constitutional, it will be introduced into the Legislatures of other states. If it be declared unconstitutional, the legal defects of the Michigan Act, unless fundamental, will be corrected in Bills to be introduced in other state legislatures.

The registration of aliens places them under suspicion. It singles them out for all sorts of annoyance. It sets them apart as undesirables. It makes it well nigh impossible for them to obtain employment. It is destructive of home life. It is thoroughly opposed to the spirit of the forefathers of our Republic.

On the other hand, there is no reason why one coming to this country from another land should not, as early as the law permits, qualify himself for citizenship. It is his duty; nay, it is a priceless privilege. And since immigration for a number of years has been reduced to a very low minimum, few are they who are ineligible to citizenship because of length of residence.

B'nai B'rith, which for more than a decade has been encouraging unnaturalized Jews to become citizens, and has done fine work in this direction, is attempting now more vigorously than ever to make a citizen of every Jew in the United States. The Jew who is an alien may remove himself from the disabilities of an Alien Registration Law by ceasing to be an alien and becoming a citizen. The Americanization Department of B'nai B'rith, through its executive director, Brother Sidney G. Kusworm, of Dayton, Ohio, is addressing itself to the lodges throughout the land to be up and doing, so that every alien Jew within their respective communities may be efficiently trained in the essentials of good citizenship and naturalized. The Department has prepard a Citizenship Manual which is being used with satisfaction and may be obtained free of charge by anyone desiring a copy.

Present economic conditions favor the passage of a law which will disadvantage an alien seeking employment, so the prospect of the passage of such laws is now better than ever. From that viewpoint every alien Jew should throw off his handicap. From a higher viewpoint, he should become an American citizen as a patriotic duty—a proud privilege.

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B'nai B'rith World-Wide, Indeed!

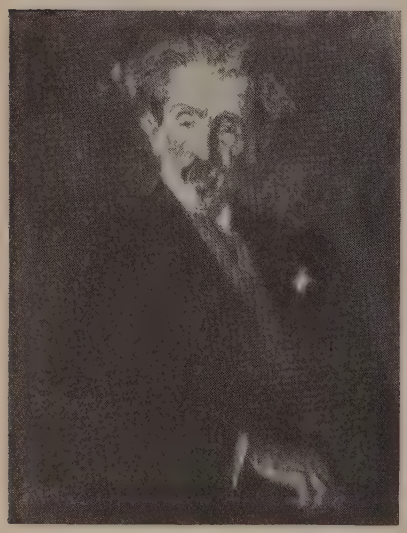
A SUBSCRIBER to the B'NAI B'RITH MAGAZINE in Elizabethville, Belgian Congo, Africa, being in receipt of a second copy of the magazine, a gift from a friend, requested that one of the copies be sent to a relative in Alexandria, Egypt. The magazine office files show that the second copy being sent to the Elizabethville, Africa address was paid for by a rabbi in Sioux City, Iowa.

* * *

A COMMUNICATION from Poona, India, expresses a desire for a Lodge of the Order so as to improve the status of its brethren, taking into consideration he present movements in India.

ALFRED M. COHEN.

NEWS OF THE LODGES



Dr. Adolphe Stern, from a painting by Stonescu.

ADOLPHE STERN, who was one of the founders of B'nai B'rith in Roumania in 1873, and was later president and then honorary president of the Roumanian B'nai B'rith District, died at Bucharest in October at the age of 84.

Dr. Stern was the founder of the Union of Roumanian Jews, which performed such noble work for Jews during all their crises in Roumania. He was honorary president of the Bucharest *kehillah*.

At the beginning of the '70's, B'nai B'rith in the United States arranged for the appointment of Benjamin F. Peixotto, president of the Order, as first American Consul to Roumania. B'nai B'rith paid all expenses of the office at that time. Dr. Stern was immediately appointed as Mr. Peixotto's general secretary. He was of invaluable assistance to Mr. Peixotto, and together they worked, in addition to their official duties, for the amelioration of Jewish conditions. They founded a paper for this purpose, and established "The Society for Jewish Culture." In 1873, they, with other Jewish leaders, formed the "Zion Brotherhood," destined later to become the B'nai B'rith of Roumania. When Mr. Peixotto left Roumania, Dr. Stern became Consul pro tem.

In addition to his prodigious labors, Dr. Stern found time to translate into the Roumanian language almost all of Shakespeare's plays, which are now standard literary works.

In 1914 B'nai B'rith in America awarded Dr. Stern the B'nai B'rith Gold Medal, the highest distinction within its power then to grant. It was annually awarded to "the man or woman, regardless of creed, who has contributed most during the year to the welfare of the Jewish cause."

* * *

Friendly Competition Between Foundations

A SPIRIT of friendly competition is growing among the eight B'nai B'rith Hillel Foundations. Each strives to outdo the other in serving the highest interests of the Jewish students on their respective campuses, and each also strives to contribute more than its share to the general cultural life of its campus. Thus, in addition to the regular routine of the Foundations, we find the one at Ohio State famous the country over for its dramatic group; the one at West Virginia is outstanding for its orators and debaters, and made a very fine move in establishing a Hillel Fraternity Scholarship Cup; at Cornell, the Foundation's general activities elicit praise from leading eastern rabbis and educators; at Illinois, a brilliant group of nationally-known speakers is being brought for lectures this year by the Foundation; at Wisconsin, the Foundation dramatic club won the state dramatic contest; a very fine Good Will Seminar at the University of Texas was largely brought about through the Foundation there; the California Foundation is noted for its splendid observances of all the Jewish holidays; and the new Foundation home at Michigan is the center for cultural activities of a Jewish nature.

Last month the B'nai B'rith Magazine announced that Mr. Davis would give a course in Jewish ethics at the Michigan Foundation. Since then other arrangements have been made, and the course will be given by Mr. Hirsch Hootkins.

A feature of the new Hillel Home at Michigan is a miniature synagogue in the building. It is very artistically furnished, with an exquisite ark and Torah. Later, a beautiful case containing various Jewish ceremonial objects will be added. This little synagogue is used for regular Friday evening Orthodox services, and for students who wish to say Kaddish. Rabbi Bernard Heller, Director of the Foundation, reports that a large number of students request the Hillel chapel for this purpose. Congregational singing is employed a great deal.

The Sunday morning Reform services draw such large crowds at Michigan that the chapel of the Woman's League must be used.

It addition to the regular Hillel courses on Jewish subjects, reported in last month's B'nai B'rith Magazine, Michigan is also bringing a number of well-known lecturers to the campus to speak on general cultural topics. The first will be Harry Elmer Barnes, who will speak on "World Politics Since the War."

Elias Miller, of New York City, is president of the Student Council at the Michigan Hillel Foundation this year.

* * *

THE cultural program of the Order was outlined and interpreted at a recent meeting of Everett (Wash.) Lodge No. 1062 by Sig. Lipman, of Los Angeles, president of District No. 4, and Judge Ben J. Scheinman, Grand Orator. Brother Lipman, in addition, discussed important world problems of the day.

* * *

Congressman Sol Bloom is Associate Chairman of Washington Holiday

Congressman Bloom.

OUR distinguished brother, Congressman Sol Bloom, of New York, is Associate Chairman of the United States Commission for the celebration of the 200th anniversary of the birth of George Washington. This event will be celebrated throughout the entire country all during 1932. B'nai B'rith lodges all over the United States are planning elaborate celebrations in co-operation with the purpose of this commission. An illuminating article on this event by Brother Congressman Sol Bloom will appear in the next issue of the B'NAI B'RITH MAGAZINE.

DISTRICT No. 3 HOLDS MEMBERSHIP CAMPAIGN TO HONOR JACOB SINGER'S 50 YEARS IN ORDER

N honor of Brother Jacob Singer's golden anniversary of membership in B'nai B'rith, a membership ampaign in his name is being conucted throughout District No. 3, omprising the States of Delaware, ew Jersey, West Virginia, and Pennlvania. This will culminate in a banquet in honor of Brother Singer, who is Treasurer of the Order, at the Bellevue-Stratford Hotel in Philadelphia sometime in December, when the results of the membership drive will be announced.

Jacob Singer.

Judge Joseph L. Kun spoke before recent meeting of Wilmington Del.) Lodge No. 470 in connection ith the Jacob Singer Membership ampaign. Judge Kun spoke of the ltural and spiritual work of the rder, which he said must be mainined at all costs and whatever sacrie.

"I say to the Jews of America," dared Judge Kun, "that the economic depression cannot hurt them as a eople, but what can hurt them perhaps beyond repair is a spiritual depression, if they permit it to set in. Our synagogues, our religious schools, the B'nai Brith Hillel Foundations, and like activities through which our traditional culture and spirituality are maintained, must be supported at all costs."

* * *

Women Aid Wider Scope

ADOLF KRAUS Auxiliary No. 50, Chicago, has the honor of being the first ladies' auxiliary of the Order to respond to President Cohen's appeal for the Wider Scope. In his letter, sent out recently, President Cohen stressed the part women of B'nai B'rith can play, and Adolf Kraus Auxiliary was not long in answering with a check for $500.

"The Order and Wider Scope are deeply grateful for this kind and substantial contribution towards maintaining their many activities in behalf of the Jewish people," President Cohen wrote the Auxiliary in reply. "I indulge the hope that the generosity of your Auxiliary may be emulated by others. The Jewish woman has saved many a perplexing situation in the long history of the Jewish people and I am confident she will not fail us in the present trying circumstances."

500 Attend Indiana State Convention at South Bend

A HIGHLY enthusiastic and interested attendance of 500 ardent B'nai B'rith marked the annual Indiana State B'nai B'rith Convention at South Bend, Nov. 1st.

Samuel Fleck, of Marion presided. The disposal of routine matters and reports occupied the morning session and part of the afternoon.

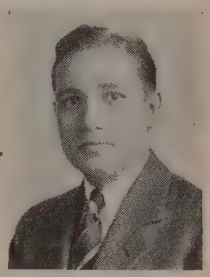
Simon J. Heller, president of District No. 2, who attended the Convention with Mrs. Heller, delivered a remarkable address during the afternoon. Brother Heller drew a graphic picture of the ramifications of B'nai B'rith influence. In unmistakable terms he revealed how vital to the personal life of every member was the achievement of the Order. Isador Kadis, National Field Director of Wider Scope, spoke on the needs of Wider Scope.

In the evening, approximately 500 persons gathered for the banquet. Musical numbers and other items of entertainment kept the large gathering in the humor of perfect fellowship and fraternity. The chairman of the evening was Brother Arthur Simon, who presented Rabbi Stern of South Bend, the toastmaster. He introduced the many distinguished figures of B'nai B'rith life who were in the gathering. This group included many former presidents of the Conference as well as past District president Isidore Feibleman of Indianapolis, who installed the officers elected for the ensuing year.

Richard E. Gutstadt, National Membership Director, was the speaker of the evening. He presented a message upon the significance of understanding Jewish leadership. Brother Gutstadt revealed how the fine understanding of varying phases and groups of Jewish life, made possible by B'nai B'rith lodge association, contributed largely to the finest type of Jewish communal leadership. The message was enthusiastically received.

A. Z. A. Institutes Schools to Instruct Club Leaders

FOR the first time in the history of Jewish youth movements in America, schools for the instruction and development of club leaders were instituted during November on a national scale by Aleph Zadik Aleph of B'nai B'rith under the direction and personal supervision of Philip M. Klutznick, executive secretary of the Supreme Advisory Council.



Philip M. Klutznick.

Four hundred members, representing 35 A. Z. A. chapters, congregated at four eastern cities for instruction. Brother Klutznick delivered a series of four lectures on "Chapter Programs;" "Membership;" "Finance;" and "Relations with B'nai B'rith." The first school was conducted from November 10th to 13th in New York City; the second, from the 13th to the 16th, at Worcester, Mass.; the third, from the 16th to the 19th, at Hartford, Conn.; and the last, from the 17th to the 20th, at Philadelphia.

Brother Klutznick was aided in this educational project by Joel Sammet, New York City; Wilfred B. Feiga, Worcester, Mass.; Joseph Herbach, Philadelphia; and Aaron Tollin, Chester, Pa.

* * *

Saginaw Lodge Interested in Jewish Discussions

UNDER the able leadership of Rabbi Frederic A. Doppelt, members of Saginaw (Mich.) Lodge No. 636 initiated a round table discussion at a recent meeting. The Bible and the Talmud, with their interpretation and historical background, were discussed so enthusiastically by the members that the meeting lasted until far into the night.

Rabbi Doppelt started the discussion by going into an explanation of the first writings of the Bible and historical facts in connection therewith. Practically every member of the lodge soon joined the discussion.

Members of the lodge, headed by Brother Lionel L. Gaines, who is president of the Eastern Michigan Council of B'nai B'rith, enthusiastically recommend similar round table discussions as part of the program of every B'nai B'rith lodge.

Expose of Jury System Gains Wide Popularity

"WHAT Price Jury Trials," a startling expose of the modern jury system, has just been published and is already gaining wide popularity. The author is Judge Irvin Stalmaster of Omaha, Nebr., past president of Omaha Lodge No. 354. He was also chairman for Nebraska in the first Wider Scope Campaign, and a Trustee of District No. 6 for the National Jewish Hospital. At present he is a Trustee for District No. 6 of the Cleveland Jewish Orphan Home. Brother Stalmaster was a member of the Nebraska Supreme Court, and is one of the outstanding citizens of the State. He is today assistant attorney-general of Nebraska.

Judge Stalmaster.

Judge Stalmaster fearlessly bares the inexperience and incompetence of many juries, which continually hand down verdicts which are the result of passion, prejudice, misinformation, dramatics, or chance.

The book is written for laymen, and is interesting throughout.

* * *

Cutting It Short

Toronto Lodge No. 836 initiated a large class of candidates at a recent meeting.

B. F. Peixotto Lodge No. 421, Salt Lake City, held an open meeting for the entire Jewish community when Sig. Lipman, president of District No. 4, and Judge Benjamin Scheinman, Grand Orator, visited the city.

Short addresses were delivered by Brothers Leonard J. Meltzer, Dr. Herbert Samuels, Harry J. Sapper, Bernard Silverstein, and Matt Wahrhaftig, at a Memorial Night meeting held by Oakland (Cal.) Lodge No. 252, in memory of departed brothers.

Brothers Sig Lipman and Judge Scheinman addressed Samuel Lodge, Vancouver, B. C.

"What would happen to America's present dilemma if the Mosaic laws were in vogue today" was the subject of a talk which Morris Stern, prominent Milwaukee attorney and court commissioner, gave before Gilead Lodge No. 41.

The Americanization committee of Ebn Ezra Lodge No. 47, St. Louis, has sent a questionnaire to all its members requesting them to assist in seeing that all Jews of St. Louis become naturalized.

Rabbi Lee J. Levinger, Director of the B'nai B'rith Hillel Foundation at Ohio State University, spoke on "A Day in Jerusalem" at a recent meeting of Zion Lodge No. 62, Columbus, Ohio.

J. P. Wilson, one of Youngstown, Ohio's leading corporation lawyers, spoke on "Bar Reminiscences" before Mahoning Lodge No. 339, Youngstown.

Judge Thomas White spoke on "The Defense Mechanism" before a recent meeting of the Luncheon Club of Los Angeles Lodge No. 487.

"The Jewish Influence in Medicine" was the topic of a talk given by Dr. George Lachman at a recent meeting of Unity Lodge No. 273, San Francisco.

Dr. I. I. Hirschman, past president of Huntington (W. Va.) Lodge No. 795, president of his Temple, president of the local Rotary Club, has been elected president of the local post, American Legion.

Oakland (Cal.) Lodge No. 252 held an initiation Nov. 3rd, with the San Francisco Lodge degree team officiating. Jefferson E. Peiser, Supervisor of San Francisco, delivered the address.

Adolf Kraus Lodge No. 72, Chicago, and its Women's Auxiliary, hel a Halloween Party.

Brother Bernard Greensfelde spoke on "My Observations in Rus sia" at a recent meeting of Missou Lodge No. 22, St. Louis.

Santa Monica (Cal.) Lodge No 1028 held open house recently, wit a thirty-minute dance revue as ente tainment and Judges Lester Roth an Isaac Pacht as speakers.

Rabbis Elliott Burstin, San Fra cisco, R. I. Coffee, Oakland, Micha Fried, San Francisco, J. A. Levy Oakland, and Max Merritt, Berkley participated in a symposium, "Ca Judaism Survive the Modern Era? before Oakland (Cal.) Lodge No. 25

Dr. J. Lyle Telford delivered a address on "Our Future Economi Prospects" at a recent meeting o Samuel Lodge No. 668, Vancouve B. C.

"Child Welfare, a Concern of th State," was the topic of an addres by Henry P. Chandler at a meetin of Ramah Lodge No. 33, Chicago.

"Position of the Jew in the Worl Crisis" by Dr. S. L. Slovin, and "Dem ocratic Tendencies in Judaism" b Rabbi Israel Tabak were feature talks at recent meetings of Menora Lodge No. 771, Baltimore.

All Jewish fathers and sons i Stockton, Cal., were invited to th Fathers' and Sons' Night given b Hope Lodge No. 126.

Mount Royal Lodge No. 729, Mon treal, offered its members an unusua treat when it presented Mr. Israe Cohen, of London, England, Genera Secretary of the World Zionist Ex ecutive and a celebrated author an lecturer, who is visiting Canada Mr. Cohen spoke on "Aspects of th present situation in Jewry."

The Breucklin Chapter No. 96, A Z. A., was host to more than on hundred A. Z. A. boys recently fro the Bronx, Paterson, Bloomfiel Newark, and Passaic chapters.

A debate on the Danaceau Charte Amendment featured a recent mee ing of Cleveland Lodge No. 16.

"Shall B'nai B'rith Sponsor Jewis Education in Los Angeles?" was th subject of an open forum discussio of Los Angeles Lodge No. 487.

A dinner in honor of Leonard F Freiberg, junior past president o District No. 2, was held by Cincin nati Lodge No. 4 on November 9th.

T. F. Dreyfus, a member for man years of Hattiesburg (Miss.) Lodg No. 644, was recently honored b election to the 33rd degree in Sco tish Rite Masonry.

A series of three fine articles o "The Jewish Contribution to Med cine," by Sam Gottfried, Ph. G., member of David Lubin Lodge No 37, Sacramento, Cal., have appeare in three recent issues of the *Amer ican Pharmacist.*

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Et Tu, Germany!

(*Continued from page 76*)

ng work, and that their grievances vould be energetically pressed and epresented, was of great moral and sychological benefit; also it had the ffect of automatically acting as a leterrent for employers. We operate n close harmony and unity with ther associations: the department-tore association; the various cler-ical and labor organizations; and especially with the Jewish Bureau of Labor. Through such co-operation new channels of influence, control, etc., were placed at our disposal. We availed ourselves of these opportuni-ies whenever it seemed of advantage o a given case.

In all of our dealings and actions we were aided by the recognition of the following principle as our chief guide.

We have ascertained, by long and varied experience, that Jews are to be found in the employ of concerns generally opposed, or at least re-served, in their attitude towards Jews; to be sure, these are charac-teristic positions that require an unusual amount of initiative, ability at adaptation, or adjustment. To be more specific, we refer to certain bank positions: directors, managers, stock market representatives, foreign exchange dealers, and other similar posts. And, again, we find them in specialized and higher sales fields. We know of Jews holding such posi-tion with firms absolutely and unal-terably opposed to Jewish employees. A leading individual in the depart-ment store business is introducing a system of statistics in which he endeavors to rate and classify the fields of endeavor in which the Jew disclosed greater efficiency, more pronounced proficiency, and gives, or is capable of giving, better satis-faction than non-Jewish employees; of course, the posts to which they are allegedly less adapted are also listed.

This material cedes a special talent to Jews. We are greatly appreci-ative of this concession, as it furnishes us with the possibility to speak with a certain amount of authority when we claim that Jewish employees are especially qualified to hold certain positions in given lines of endeavor. As the opportunity to obtain such material increases we hope to be able to place Jewish help into positions which have a fair prospect for ad-vancement. We shall make it our chief objective of the near future to accumulate material of this nature.

Among Our Contributors

DR. DAVID DE SOLA POOL is rabbi of the Spanish and Portuguese synagogue, Shearith Israel, in New York City.

PIERRE VAN PAASSEN is a journalist living in Paris, whose writ-ings are widely syndicated in this country. In a recent two-weeks' cam-paign of Adolf Hitler's in the Rhine-land, Mr. Van Paassen attended most of the meetings.

SIMON ERNST was born in Cra-cow, Poland, in 1900, where he re-ceived a traditional Jewish education. In 1912 he immigrated to Jerusalem with his parents, and studied in the Yeshivoth there and afterwards at the Teachers' Seminary. He has con-tributed many articles to the Hebrew, Yiddish, and German-Jewish press, and is a contributor to the Encyclo-pedia Judaica now being published in Berlin. His book, "Anthological Book of Women" (in Hebrew) was published this year at Tel-Aviv. His researches in Chassidic history have been published in various scholarly Hebrew journals.

DR. LOUIS I. NEWMAN is rabbi of Congregation Rodef Shalom, New York.

EDWARD CHAUNCEY BALD-WIN is professor of English at the University of Illinois.

HAROLD BERMAN is a frequent contributor to the Anglo-Jewish press, although he writes more often for the general and especially the scien-tific and sociological press. He lives in New York City.

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Baron Maurice de Hirsch

(*Continued from page* 86)

these few were either the beneficiaries of his bounty in one or another form or the students of history in search of heroes to study and admire.

Baron de Hirsch, Freiherr auf Gereuth, was born at Munich on December 9, 1831, and died on his estate near Essek-Ujvar, Hungary, April 21, 1896. He was the son and grandson of Barons. He married Clara von Bischoffsheim, daughter of a Senator of Belgium and famous banker. He inherited a considerable fortune from his father, which fortune became considerably enlarged through his marriage to the wealthy Clara, later on destined to become as celebrated in the annals of philanthropy as her husband.

But all this was insignificant in comparison with the tremendous—one should say, fabulous—wealth accumulated by him through the building of the Ottoman railways. This railway building in Turkey was not only the means for creating his great fortune but also for awaking in him the dormant love for his suffering people, as well as the moving cause for his many subsequent philanthropies.

While traveling about in various parts of Turkey he had occasion to observe the grinding poverty and ignorance in which the greater number of the Jews of that then so extensive country were sunk, and his naturally compassionate heart was moved to pity as well as to alleviating action. As early as 1873, he made his initial contribution to the funds of the Alliance, a gift of one million francs. This was followed by regular annual contributions to the Alliance as well as to the numerous other educational and philanthropic activities, culminating in the greatest of them all, the creation of the "Ica" and the launching of the grandiose Argentinian colonization plan, a plan that was to assume truly national dimensions and solve the east European Jewish problem once for all, but which, alas, fell far, far short of these conceptions in the process of realization.

The platform itself was ambitious enough, judged by philanthropic standards. "To assist and promote," it reads, "the emigration of Jews (not *the* Jews) from any part of Europe or Asia—and principally from countries in which they may be for the time being subjected to any special taxes or political or other disabilities—to any part of the world, and to form and establish colonies in various parts of North and South America and other countries, for agricultural, commercial and other purposes." But philanthropy, however noble and generous, has its limitations beyond which it cannot venture or penetrate, and one of these is the imagination, the incandescent enthusiasm leading to cheerful suffering and self-sacrifice on the part of those engaged in the experiment. These reactions the Argentinian settlement failed to awaken in the heart of the settlers and would-be settlers. But the Palestine settlement did awaken them in a superlative measure when the political Zionist movement was born a few years after the Argentine experiment.

JEWISH CALENDAR

5692—1931

1st Day of Chanukkah	Sat.,	Dec. 5
*Rosh Chodesh Tebeth	Fri.,	Dec. 11
Fast of Tebeth	Sun.,	Dec. 20

1932

Rosh Chodesh Shevat	Sat.,	Jan. 9
*Rosh Chodesh Adar	Mon.,	Feb. 8
*Adar Sheni	Weds.,	Mar. 9
Fast of Esther	Mon.,	Mar. 21
Purim	Tues.,	Mar. 22
Rosh Chodesh Nissan,	Thurs.,	Apr. 7
1st Day of Passover.	Thurs.,	Apr. 21
8th Day of Passover	Thurs.,	Apr. 28
*Rosh Chodesh Iyar	Sat.,	May 7
Lag B'Omer	Tues.,	May 24
Rosh Chodesh Sivan	Sun.,	June 5
Shavuoth	Fri.,	June 10
	Sat.,	June 11
*Rosh Chodesh Tammuz,	Tues.,	July 5
Fast of Tammuz	Thurs.,	July 21
Rosh Chodesh Ab	Weds.,	Aug. 3
Tisha B'Ab	Thurs.,	Aug. 11
*Rosh Chodesh Elul	Fri.,	Sept. 2

NOTE: Holidays begin in the evening preceding the dates designated.

* Rosh Chodesh also observed the previous day.

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The Synagogue Answers Its Critics

(*Continued from page* 71)

ire. Others, again, reach out brave- towards the fulfilment of historic ewish destiny through labor for the estoration of the Land of Israel. To ll these alike the Synagogue calls to esolve the destructive incoherence n our corporate and in our individ- al Jewish life. Only in the Syn- gogue can the problem of being a ew be given fundamental, intrinsic nswer in terms of the totality of udaism. The Synagogue expresses nd interprets the historic synthesis f all Jewish reactions. Because so uch of the organization and disor- anization of Jewish life is now left specialized sectional and secular gencies, the Synagogue is needed ore than ever to serve as the nucle- ting force in Jewry.

There is no substitute for the Syn- gogue—House of prayer (*Beth efillah*), House of Jewish instruction (*Beth hamidrash*), Center of Jewish ife (*Beth hakeneseth*).

Where else can the Jew find his ersonal life enriched with the soul- ested heritage of his race? Where lse is there a Jewish atmosphere anctified by meditation and prayer, estal joy and soul-searching solem- ity, the consecration of personal appiness and the softening of per- onal grief?

Or can we guide our ethical and ocial thinking by the radio? Can he ephemeral press of a sensation oving public preoccupied with the bscenities of crime and corruption ive us the constructive moral in- olvements of great issues? Lectur- rs and reading increase our knowl- dge of the facts of life. Art and iterature may appease the esthetic unger. No one would minimize heir power and their beauty. But what will help us to a matured, peaceful apprehension of the where- ore and the mystery of life as will he time-tested, morally purposive, divinely-guided teachings of the Torah?

In Jewish life there is assuredly no substitute for the Synagogue. The Synagogue is the center of Jewish life. That center opens upon all the radial lines of Jewish thought and activity, the home, the local commu- nity, the interests of Jewish kith and kin everywhere, the light and the hope of Zion restored.

Here, then, are the primary rea- sons for Synagogue membership and Synagogue attendance. If none of these appeals to you, then your need of the Synagogue is all the greater. Do you reply that your Synagogue has not yielded you all these varied returns, and has not stimulated you to many-sided Jewish responsive- ness? Merely belonging to a Syn- agogue is not the be all and end all of Jewish obligation. There is no short cut to Jewish education. De- lusive and dangerous is the hope spiritually to "get rich quick." Let the Synagogue enrich your lives with a constant, cumulative influence. Then you may hope to attain your guerdon of that serenity and saint- liness of soul, that understanding of life, and that fellowship in the peo- ple of God which the Synagogue and only the Synagogue can give.

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Paternal Benediction

ABRAM approached Rosie's father very timidly, for Rosie had insisted that he (Abram) should break the news about their forthcoming marriage. He trembled, and looked miserable, but finally stammered out his news.

"Sir," he quaked, "your daughter has promised to be my wife."

"Well," frowned the father, "don't come to me for sympathy. I knew something like that would happen to you, hanging around the house here every evening."

* * *

That is the Question

ISAAC, finding the clothing business unprofitable during the depression, decided to become an insurance agent. The manager of the firm which employed him impressed upon Isaac the need to be tactful at all times.

His first prospect was a lady of uncertain age. Isaac waxed oratorical anent the virtues of his particular insurance, and eventually "sold" his customer.

"Pardon me, madam," he then said, taking out a questionnaire, "but will you tell me your age?"

"I have seen 25 summers," responded the lady, looking at the floor.

"Yes, yes, madam," rejoined Isaac sweetly, "but how many times have you seen them?"

* * *

Even Stephen

THE Ladies' Tuesday Afternoon Club disbanded, and in groups of two and three they slowly drifted from the home of the hostess, Mrs. Finkelstein. Ida and Hannah walked out together, and when they were safely out of hearing distance of the others, Ida turned to Hannah and remarked:

"I suppose you heard what your frind Sylvia said about you?"

"No," answered Hannah, smiling, "I was in the other group talking about her."

* * *

This is *Your* Question

A CELEBRATED Chassidic rabbi once consented to address a club of young Jews who were notorious for being free-thinkers. The rabbi discussed Jewish thology and ethics for his allotted time, and then invited questions.

A smirking young chap arose. There was silence.

"Is it not true," he demanded truculently, "that Spinoza says in one of his books that man has the same nature as animals, and is not a higher being than animals?"

"Without answering that question," said the rabbi, smiling indulgently, "let me ask you one. Do you think the animals can ever produce a Spinoza?"

* * *

THE palm—and not only the palm, but rewards in the shape of interesting new books—goes to Mrs. Boris Brutskus of Berlin, Germany and Mrs. Marcus Pitluck, of St. Joseph, Mo., this month for having contributed all the jokes on this page. Get busy, everybody, and submit your own contributions. If your jokes are accepted and printed here, you, too, will win one of the awards.

And He Wasn't a Boy Scout

YOUNG Isador, away at college, flunked in four subjects during his first semester. He pondered upon the advisability of going home for the winter vacation, and finally decided to send a telegram to his mother first.

"Have failed in four subjects and am coming home. Prepare father," he wired.

The same day he received a wire from his mother, as follows:

"Father prepared. You prepare yourself."

* * *

A Hot Rejoinder

RAPHAEL had been married only a month, but already he had certain complaints to make about his helpmeet. One evening he decided to give her the benefit of his cogitations.

"Mollie," he said seriously when they were alone, "I must confess that I am disappointed in you. I expected that you would be a better cook, more industrious, more economical. You have, in addition, a violent temper. Among other defects—"

"Never mind enumerating the other defects—I admit them all," rejoined Mollie, interrupting him. "If it weren't for those same defects do you think I would have had to marr a man like you?"

* * *

Where There's a Will —

"WHAT do you buy with all th dimes you get for taking you cod liver oil so nicely?" inquire little Rachel's favorite uncle.

"Well, it's like this," answere Rachel. "Part of the money I ha to give back to buy more cod liv oil, and what's left I pay to Ma Malone next door to swallow th medicine for me on the sly."

* * *

Double Entendre

"I'LL let you off this time," said th Judge, severely, "if you'll promi to keep out of bad company fro now on."

"Thanks, your Honor," smiled Ab relieved, "you'll never see me in yo court room again!"

* * *

Hope Springs Eternal

IN the old country, sons-in-law we often given free board and lodgi instead of a dowry.

A young man and his sweethea were discussing "ways and mean one day. The girl's father could n afford a dowry.

"We might board with your pa ents until times get better," suggest the young man hopefully.

"Not a chance," sighed the gi "My parents are still boarding wi my grandparents."

* * *

That's Another Story

JAKE obtained a job as ticket-tak at a symphony orchestra ha For several weeks everything we well. But one evening a pompou looking little man walked up a tried to pass Jake without showi his ticket. The fellow had a seas ticket, which he had forgotten bring along, but considering himse very important he decided he didn need the ticket anyway. But Ja blocked his path.

"Where is your ticket?" demande Jake suspiciously.

"My face is my ticket," answere the man, annoyed.

"Well, I'm sorry sir," said Jak "but my orders are to punch th tickets of all persons going throu this door."